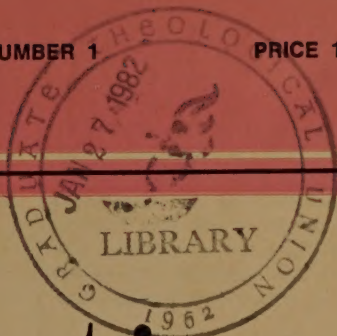


VOLUME 23

NUMBER 1

PRICE 18p



Christian Order

Summary of Contents for January, 1982

RECYCLING OR TRICK-CYCLING ?	<i>Fr. L. D. O'Sullivan, C.S.Sp.</i>
TRANQUILITY AND TRANQUILIZERS	<i>Donald DeMarco</i>
SOVIET REVERSE IN ETHIOPIA	<i>Czeslaw Jesman</i>
TIME FOR A CANDLE	<i>Paul Crane, S.J.</i>
UNDER THE HAMMER	<i>Janice Broun</i>
BOAT TO BE ROCKED ?	<i>The Editor</i>
CRISIS IN RELIGIOUS LIFE	<i>Cardinal Danielou</i>

V-23
1982

DEAR READERS

a Happy and Blessed New Year to you, especially to those of you who have stayed with *Christian Order* for so long and who still write such encouraging letters and notes in support of all we are trying to do. Thank you all so much for your support during this past year. Please continue it during this New Year. Despite a rise in printing and postage costs, we will continue to manage, with your generous help. I am sure of it and I thank you for it in advance and with all my heart.

—Paul Crane, S.J.

450962

Cum Permissu Superiorum

Contents

Page

- 2 FALSE PARALLEL *The Editor*
- 5 RECYCLING OR TRICK-CYCLING
Fr. L. D. O'Sullivan, C.S.Sp.
- 16 AMERICA'S CATHOLIC PRESS
*Fr. T. O'Mahony and
Mgr. Nelson Logal*
- 20 SOVIET REVERSE IN ETHIOPIA
Czeslaw Jesman
- 28 CRISIS IN RELIGIOUS LIFE
Cardinal Danielou
- 31 TRANQUILITY AND
TRANQUILIZERS
Donald DeMarco
- 43 SEMINARIES AND VOCATIONS
Fr. James Tolhurst and others
- 47 BOAT TO BE ROCKED?
The Editor
- 57 UNDER THE HAMMER
Janice Broun
- 62 TIME FOR A CANDLE
Paul Crane, S.J.

If You Change Your Address :

Please let us know two or three weeks ahead if possible and please send us both new and old addresses. Thank you.

Christian Order is a magazine devoted to Catholic Social Teaching and incisive comment on current affairs in Church and State; at home and abroad; in the political, social and industrial fields. It is published ten times a year.

It is published by Father Paul Crane, S.J., from 65, Belgrave Rd., London S.W.1V, 2BG. This is the sole postal address to which all communications concerning *Christian Order* should be sent.

Christian Order is obtainable only by subscription and from this address. In the case of those desiring more than one copy, these are obtainable at the subscription rate and should be paid for in advance

The annual subscription to *Christian Order* is £3 in the United Kingdom and Republic of Ireland; \$5.00 in the United States, Canada and Australia; elsewhere according to the approximate sterling rate of exchange, in the currency of the country concerned or any convenient currency.

Air-mail rates as follows :

U.S.A., Canada

India, etc.—£6, U.S. \$15

Australia—£7, A. \$15

N. Zealand—£7, N.Z. \$15

Christian Order

EDITED BY

Paul Crane SJ

VOLUME 23

JANUARY

NUMBER 1

False Parallel

THE EDITOR

WITHIN the Church today one still hears it argued by Catholics in favour of contraception that the ban on this practice, reiterated in public so frequently by Pope John Paul, will be softened and eventually withdrawn in the same way that the ban on usury—the taking of interest on a loan—was mitigated and then lifted under pressure of public opinion and practice to the contrary.

Early last year, a letter to the *Times* (18/3/81) put it this way :

“In 1745 Benedict XIV solemnly declared it seriously sinful to reclaim anything but the exact amount of the loan. He was thus reaffirming 14 centuries of Church teaching that the asking of interest on money was against the law of God.

“In due course, however, this prohibition gave way under the pressure of Christendom’s collective conscience. The Papacy was in a dilemma as it does not like to rescind its past solemn pronouncements. So it ‘solved’ its problem not by repealing its condemnation of the principle of usury (which it has never done) but by taking action through its Sacred Penitentiary. In 1830—in answer to increasingly anxious inquiries—a series of decisions was issued stating that the faithful who lent money at *moderate* rates of interest need not be ‘disturbed’ in conscience provided they were willing to abide by

any future decisions of the Holy See. (Honour saved all round ?)."

The tone of this passage is somewhat unpleasant; the argument specious and the parallel false. There are two things that need to be pointed out.

In the first place, contraception is not wrong because the Church says so. The Church has no course but to condemn contraception because it is wrong in itself. Its essence lies in this that, in the act of using a God-given faculty, it is turned from its God-ordained purpose. Thus, it is intrinsically evil; as such, incapable of being affected by extrinsic factors. However worthy of consideration these may be, the contraceptive act retains its intrinsically and objectively evil essence.

In the second place and by contrast, the act of taking interest on money lent to another is not evil in itself; intrinsically evil. For Benedict XIV—of whom the writer to the *Times*, quoted above, made such unnecessarily heavy weather—as for others before him, as, indeed, for the Church today, there is nothing within the very nature of a loan itself (*immediate et praecise ratione ipsius*) which commands that interest be paid on it. Its moral nature remains open to definition by attendant, extrinsic circumstances. In their absence, the demand for payment was and is still condemned as usurious. As one would expect, such condemnations were not infrequent in the Middle Ages whose relatively static economy provided little in the way of extrinsic factors that might justify the taking of interest on loans. These came with the dynamic economy of the Age of Discovery and those that followed it. Legitimate titles to interest on account, for example, of alternate and legitimate investment opportunities foregone, the risk of loss attendant on certain ventures backed by loans, and so on, began to appear and to be recognised as such by the moralists of the day. This process was not stimulated by the "pressure of Christendom's collective conscience", whatever that may be; but by the clear recognition that the emergence of new *extrinsic* circumstances altered the moral nature of what was not an *intrinsically* evil act. By contrast, the morality of the contraceptive act, which is intrinsically evil in itself, cannot be affected by extrinsic circumstances.

The Catholic Church's teaching on usury has not changed. What has happened is that the range of its application has been circumscribed through the incidence of extrinsic factors, which give just title to the taking of interest on loans. As a result, usury, nowadays, is identified largely and rightly with extortionate lending. In the absence of extrinsic factors, the taking of interest on a loan, remains immoral. The essence of the Church's teaching remains the same.

ST. ALBAN'S DAY

June 18th, 1978

"Worship your gods"? Saint Alban said
To Diocletian's men.

"Worship your gods? I'd rather die!"

"Then die you shall", they said.

They took him out one bright, bright day
To lovely Holmhunt Hill,
And there, amid the springing flowers,
Him viciously did kill.

* * * *

"Worship your gods"? the bishop said
To Diocletian's heirs.

"Worship your gods? Why, certainly"!

"We knew you would", they said.

"We knew you would, though not through fear
Of cruel sword, or flame :

"Tis simply that you think your God
And our gods are the same".

—*Mary Hopson*

The Author, an experienced missionary of long-standing, gives his account of a renewal course he was pressed to attend, whilst on leave from the mission field. His experience is shared by many others and affords yet one more example of the damage inflicted by members of the Progressive Establishment, who are generally in charge of these and other courses, to say nothing of other nerve-centres of the Church's life.

Recycling or Trick-Cycling ?

(The Menace of "Updating" or "Renewal" Courses for Priests and Religious)

REV. L. D. O'SULLIVAN, C.S.Sp.

I AM an African missionary, and I recently attended a course of studies for the purpose of "updating" or "renewal" (or "recycling" as it is sometimes called). In fact, I had little option. Nowadays it is "usual" — in effect mandatory, especially for priests whose seminary training took place prior to Vatican 2 — to attend such "updating" study courses. We are told it is our duty to do so. And last year when I was due for leave in Ireland, my religious superior gave me to understand that I must attend certain study courses before returning to the mission field.

A Friendly Community

The residential course which I attended lasted for three months. It was attended by over 25 priests, 14 nuns and two lay people. The subjects dealt with were Missiology, Christology, Morality, Scripture, Liturgy, Anthropology, Justice and Peace, Evangelization, Spirituality. Moreover, there was a week's study of Communications, a week's

Retreat, and a week of conferences on Authority, Responsibility and Role.

When taking part in this kind of study course, one becomes part of a friendly community comprising staff, priests and sisters. And since the staff have gone to considerable trouble in organizing the course and preparing the various lectures, etc., one is loth to say anything which might cause offence. There is a further complication deriving from the fact that while all are friendly they nevertheless differ considerably in knowledge, perception and ability to appreciate the significance of what they are told. Thus some consider entirely orthodox and satisfactory what to others seems totally at variance with the mind of the Church and the authentic doctrine of the Magisterium. My own reaction was not one of outright rejection or unqualified acceptance of what was presented, and it is in order to avoid misrepresentation that I am anxious to commit my impressions to paper while they are still fresh in my mind.

I must first point out that I found many things which were most helpful—the Retreat being the highlight of the course.

There were, however, certain features which I found totally unacceptable and others in no sense helpful to a missionary. But, before dealing with these, I wish first of all to indicate certain new trends which are no less disturbing.

Subjectivism

First of all there is subjectivism.

There are no grounds for disputing any issue if everything ends up with “that’s how you see it” or “that’s how the Church saw it 20 years ago”. In his book, *The Abolition of Man*, C. S. Lewis described such subjectivism as the ultimate in man’s progress towards self-destruction.

Whenever I made an appeal for objective thinking during the course, it was with observations such as these that I was answered.

Indeed the very brochure of the course exemplified this kind of subjectivism; in particular, its observation: “In a real sense we are only in touch with the truth of ourselves, the truth of others, and ultimately the truth of God, to the extent that we are aware of what is going on within ourselves”.

No Longer the One, True Church?

Secondly, the constant repetition in various forms of the cliché "We don't know all the answers" has had the effect of disposing us to look towards other religions for some of the answers. One would think that we Catholics are no longer "children of light", but are rather children who have been left out in the dark. As though with all the teachings of Christ, the wonderful deposit of faith handed down by Tradition and interpreted infallibly by the Church's living Magisterium, we should require to search elsewhere for the Truth. It is of course true that only when we enjoy the Beatific Vision will we see the Light in its fulness, but the Light of Christ has already illumined the world and in the Church's teaching we have indeed "all the essential answers" to whatever problems relate to human life and man's eternal salvation.

On-going Revelation

Thirdly, there is the insistence that "God speaks to us through the whole of life's experiences"; that "we must learn to be in touch with our own feelings and the feelings of others".

It cannot be too strongly emphasized "that after Christ and the Apostles who proclaimed the message of Christ, no further revelation will be made"¹, and that even as recently as the present century, Pope St. Pius X found it necessary to condemn the proposition that: "The Revelation, which is the object of Catholic Faith, was not terminated with the Apostles."²

In other words we must realise that our personal experiences and feelings do not constitute even Private Revelation, let alone Public Revelation. And it is also necessary to insist that even such Private Revelations as have pontifical approval "are only approved by the Pope in some general sense, as containing nothing contrary to faith, or good morals, while the particular facts given in them are only approved as probable and calculated to promote piety".³

(1) *Fundamentals of Catholic Dogma*, by Ludwig Ott, p. 7.

(2) cf. *Ibid.*

(3) cf. "Private Revelation" in *A Catholic Dictionary*, Virtue & Co. Ltd., London 1951.

"Building Community"

What is termed "Experiential Teaching" or the "Evocative Method" would however appear to presuppose some sort of on-going Revelation deriving from our feelings and experiences. Yet this was the method, set out in Father Peter Leonard's *Growing Together in Faith*, which was adopted during part of the course. Thus for an entire week we "taught" ourselves (in nine groups of priests and sisters, many of whom were teachers) by using this "discovery" method in pursuit of which we enacted trivial games which enabled us to achieve little more than boredom.

However, in our evaluation sessions which sought to sum up what had been learned during that particular week, it was generally agreed that the method builds community, but not evangelization.

It is certainly utterly false to pretend that such was "the method used by Christ". For whereas Our Divine Lord who, being God, was omniscient, had recourse to many methods, He certainly did not "discover" them through dialogue with various groups who had engaged in the inane kind of games played by priests and nuns attending "renewal" courses, the effect of which is to obscure the fact that ours is a revealed religion and that Revelation ended with the death of the last Apostle.

Questionable and Harmful Experiences

I now wish to deal with what the majority involved in the course regarded as doubtfully beneficial and even dangerous: the 6-day series of conferences on "Authority, Responsibility and Role" which were laid on by a team from the London-based Tavistock Institute of Human Relations.

This course, which quite deliberately provokes tension, frustration and confrontation, is supposed to give one an opportunity of studying one's own feelings and reactions when dealing with persons and groups of various sizes. One is expected to say what one really thinks about the others involved. The "principle" underlying this method is: "You hurt in order to heal".

In fact, two members of our group, far from being healed, crossed the threshold of sanity and required sedation by a

local doctor. Unfortunately, they did not respond and were finally sent to mental homes. Even if such methods could by some stretch of imagination be described as "educational", it is difficult to see in them anything related to Christian charity properly so called.

That apart, it is surely a grave infraction of elementary justice to ask people to agree in writing to voluntary participation in such stressful experiences without giving a warning that anyone with psychiatric problems, with a heart condition or suffering from complaints such as stomach ulcers or insomnia, etc. should not participate.

This course could be described as "updating" only in the sense that it may help to prepare one for the kind of treatment to be expected within the Gulag or in a Soviet psychiatric clinic for the correction of dissidence.

Questions Concerning Missiology

Since most participants were missionaries on leave, the subject "Missiology" was by far the most important. For if we are to be effective missionaries we do indeed require to be continually updated and renewed—in the sense of equipping ourselves more effectively to bear witness to the unique character of the Catholic Church as the One Ark of Salvation for all men; to proclaim God's word; and also to emphasize that those who hear the Word must also believe and be baptized if they would be saved¹.

There was unfortunately no attempt at updating in this sense. Instead, we were regaled with a reinterpretation of the New Testament designed to show that Christ opposed the "power structures" of His day and set about creating a new egalitarian community characterized by sharing and love.

The Kingdom of God is now said to be wider than the Church and saving faith is to be found in a circle wider than a faith based on explicit belief in God. It is continually emphasized that "the Church is not the exclusive Ambassador of God" and that: "We do not bring salvation; it is already there".

(1) Mark 16, 15-16: "And He said to them: Go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned".

Once these principles had been enunciated, we were then given to believe that our apostolate was to oppose Power, Prestige and Riches and to set up socio-economic communities by means of which the poor would hear the Good News of their liberation (from existing power structures). In short, we were subjected to indoctrination in the principles of the very "liberation theology" which the Holy Father has condemned¹.

Bible Study

Bible Study was the most interesting and best taught subject in the course. Certain advances made in this sphere in recent times are truly extraordinary and most helpful to further understanding of the inspired Word of God.

But Neomodernism has also been to the fore in this sphere, seeking to transpose everything into the key of naturalism, its aim being by "demythologization" to cast doubt on the nature and/or the historicity of events recounted in Scripture.

For example, the details of the Infancy Narratives as well as many of the sayings and doings of Christ are questioned. Thus, one is told that while the historical Christ may not have said or done this or that, the Risen Christ does so through the evangelist.

Much was made of the views of Fr. Raymond Brown who, for example, has not hesitated to say: "I do not believe that demons inhabit deserted places or the upper air, as Jesus and Paul thought . . . I see no way to get round the difficulty except by saying that Jesus and Paul were wrong on this point!"

A recent book, *The Consciousness of Christ* by Father William Most refutes errors such as these and others to the effect that Jesus Christ did not really know about his role in salvation history until near the time of His crucifixion. Reviewing Fr. Most's book in the April 12 1981 issue of the

(1) cf. his address to Latin American Bishops in which he denounced the notion of Jesus "as politically committed, as one who fought against Roman oppression and the authorities, and also as one involved in the class struggle," adding: "This idea of Christ as a political figure, as the subversive man from Nazareth, does not tally with the Church's catechesis." The idea of Christ, he said, derives from "confusing the insidious pretexts of Jesus' accusers with the—very different—attitude of Jesus Himself."

National Catholic Register, Paul H. Hallett points out: "It is certain, with the certainty of divine faith, that Our Lord in His earthly life could not err . . . Thus if we say that Christ erred, or shared however innocently the misunderstandings of His time we should be imputing error to God, which is blasphemous". And while he doesn't call Father Brown blasphemous, since he does not wish to question his good faith, he nevertheless states that the assertion of Father Brown we have quoted is blasphemous.

Father Brown's teaching on the Resurrection and the Virgin Birth is also controversial, to say the least, but this did not prevent his being quoted uncritically. Another recommended writer concerning the Resurrection was Hubert Richards, former Principal of Corpus Christi Catechetical College, which had to be closed down on account of its having become a hotbed of heresy. Concerning the then Father Richards, Cardinal Heenal stated: "From a recent conversation I have had with Bert Richards, it is quite evident to me that he no longer believes in the Blessed Trinity or the Incarnation in a Catholic sense."¹

It must however be acknowledged that our teacher also gave us a hand-out, *Instruction on the Historical Truth of the Gospels*, issued by the Pontifical Bible Commission. This is a rather difficult document which few have read and even fewer are able to understand fully and, since our teacher made no comment on it, this did little if anything to counteract the harm that had been done by giving such prominence to the views of men such as Fr. Brown and the ex-priest Hubert Richards.

Christology

The professor who lectured us on this subject told us to forget our old Christology and our old concepts of discipleship of Christ. According to our professor, since the Council of Chalcedon (451 AD), the Church has been tainted with Monophysitism. As a consequence, Christ's divinity had been so over-emphasized that we failed to contact the historical Christ. We had idolized a formula and neglected Gospel sources. Here again, as in Bible Study, we were

(1) cf. Canon George Telford's letter of resignation as Secretary to the Department of Catechetics. Available from ACT, 52 Moorecroft Crescent, Preston.

told that the Gospels represent the "faith experience" of the Evangelists and not necessarily the very sayings of Christ. It is therefore necessary to re-read scripture in order to discover the man Jesus. We were told that Jesus' sacrifice was a metaphor and "as soon as the metaphorical and symbolical nature of His language was forgotten, tragic and grotesque misunderstandings of Jesus' death began to proliferate and we are heirs to literalistic and abhorrent interpretations".

"For a long time we accepted Jesus' death as the essence of sacrifice. This is a travesty of the truth".

Because we are in the world of symbolism, "it is just as true to say Jesus' death was not a sacrifice as to say it was a sacrifice".

Morality

We had an interesting and engaging few days' lectures on morality, dealing with the shift in the historical development of the Church's approach to morality from Law to Love. But the lecturer's approach from the standpoint of self, and not from that of Revelation or Natural Law, resulted in an approach to morality open to subjective relativism.

It is of course true that all acts are individual acts, and that the subject's motives, knowledge and freedom, etc. affect the subjective culpability of his acts. But, unless there are immutable objective norms—man's nature, on the one hand; God's Revelation on the other—it is impossible to say whether an individual's acts constitute order or disorder, quite apart from the question of culpability.

The lecturer stated that God giving Moses the Ten Commandments was "a lot of rubbish". However, if it is not known what is or is not historical in Scripture, who dares contradict assertions such as these?

It must however be stated that in other respects the lecturer's approach was excellent and he avoided many contemporary errors concerning morality.

Cultural Antropology

In retrospect, one cannot but ask how the Apostles dared to go to other nations without first having had a course in

cultural anthropology. For we were given to believe that we—and I presume all other missionaries prior to Vatican 2—have done untold harm in bringing a Christianity of our culture to other cultures. Not only that, however. According to the latest thinking, the Risen Christ was already “out there” before we arrived and, even had we never gone, the peoples to whom we had been sent would have been saved. If we *must* go, it is in order to learn rather than to teach. to be converted rather than to convert. Father Enda McDonagh was presented as being further advanced theologically in this respect than Paul VI’s encyclical *Evangelii Nuntiandi*. And if Fr. McDonogh’s premises are accepted, no doubt he is.

While there is a small substratum of truth in such ideas—it is certainly necessary to be on guard against “cultural imperialism”—presented as they are by progressive proponents of cultural anthropology, they are the antithesis of all that is essential concerning the Church’s missionary role. Indeed, there could be no more effective means of destroying missionary zeal than by giving free rein to this kind of cultural anthropology.

In his address at the conclusion of the 1974 Synod on Evangelization, Pope Paul VI found it necessary to correct the unbalanced views of those who had attempted to justify the emergence of diversified theologies to correspond to diversified cultures. In his own words: “. . . it would . . . be dangerous to speak of diversified theologies according to continents and cultures. The content of the faith is either Catholic or it is not. All of us on the other hand have received the faith of a constant tradition.

“Peter and Paul did not transform it to adapt it to the Jewish, Greek or Roman world; but they watched vigilantly over its authenticity and over the truth of its single message presented in a diversity of languages (Acts 2, 8”).¹

Justice and Peace

The priest who gave us a few days’ talks on this subject had the honesty to admit that in the past he had been too radical and also that many priests involved in Justice and

(1) *L'Osservatore Romano*, November 7, 1974, English Edition.

Peace activities are unimpressive because they may be unspiritual or politically motivated.

The Church has made a number of clear statements concerning Justice and Peace. But, precisely because of a tendentious orientation of certain Justice and Peace initiatives, it is necessary to make clear what is the Church's essential mission in the light of Christ's own attitude to the socio-political structures of his time and of the authentic teaching of the Pontifical Magisterium.

This was not done by our lecturer, who condescendingly conceded that Pope John Paul II has shown "great compassion for the poor", but he nevertheless found his stand "ambiguous" and "quite rigid in some of his views concerning Justice and Peace".

The lecturer certainly failed to show that the stance of those whose primary concern is "community development" and "liberation from oppressive socio-political structures" is compatible with an apostolate *primarily* concerned with spiritual evangelization properly so called. As I see it, the eventual solution of the many problems related to "Justice and Peace" will be found only in the wake of interior conversion.

Conclusion

Once the course had been completed, what of its effects? Had I been "renewed", "converted", "updated" in conformity with the ambitions of the course's organizers. The answer, *Deo Gratias*, is in the negative.

I certainly do not reject change *per se*—if and when it is necessary. But as the old adage has it: "When it isn't necessary to change, it is necessary *not* to change". Like Pope John Paul II, I accept everything taught by Vatican II as interpreted in the light of Vatican I and Catholic tradition. I am therefore willing to accept any changes found necessary in the light of that perspective. But I am certainly not prepared to accept such changes as imply the rejection of essential doctrinal or moral teaching and in effect seek to make us conform to the mind of the world. Nor am I willing to violate or discard such rubrics as have been laid down for universal use.

Many of the things to which I take exception are half truths rather than heresies: half truths which are presented

plausibly and cannot be totally denied but which nevertheless serve to undermine belief in the divinity of Christ, the purpose of the Incarnation, the unique character of the One, True Church, and the authority of Christ's Vicar on earth.

Many things taught in the course which I attended—and, from enquiries I have made, in many other such “renewal” courses, most of which seem to engage many of the same “expert” lecturers — serve merely as a vehicle for the opinions of “advanced” theologians, many of which are totally at variance with the teaching of the Church's authentic magisterium. Some of these teachings may not have been explicitly condemned but, in so far as any of them call in question or cast doubt upon the dogmas of the faith, they must be regarded as dangerous and subversive of both the faith and the zeal of priests and religious.

Bishops and religious superiors therefore have a grave responsibility to be vigilant concerning what is taught in “renewal” courses as well as in seminaries.

YOU, MY FRIENDS

Dimly through the mist
Of grief we see the face
Of Love Incarnate.
Swollen with blows
Smeared with spittle.
What hand could work
Such bitter blasphemy?
Was it not you my friends
Hands anointed to consecrate,
Lips to proclaim my Holy Name.

—*Fr. Joseph Brown.*

On April 27th last year, 1981, on the Holy Father's initiative, a special letter concerning the Catholic Press was issued to all the American bishops and given a general press release. It was signed by the new Apostolic Delegate to the United States, Archbishop Pio Laghi. Below we print the text of the letter, with a short introduction by Father Thomas O'Mahoney and a commentary by Mgr. Nelson W. Logal. Reference is to the American scene. Application of the letter to this and other European countries is too obvious to need comment. Acknowledgements to *Integrity*.

America's Catholic Press

LETTER FROM THE VATICAN

SINCE Vatican II many diocesan papers and other Catholic publications have become conveyor belts for the erroneous theories of many theologians and biblicists. Not only did they give over precious space to them but more often than not, by failing, to present true doctrine in the editorial. The errors were, therefore, left to stand as true.

The Holy See has been well aware of this state of affairs, but has not come out publicly and condemned it. Fortunately, the present Holy Father has decided to go public and a special letter to all Bishops of the U.S. was issued on April 27, 1981, and then released to the press. The letter was signed by our new Apostolic Delegate, Archbishop Pio Laghi.

Here is the text: "With increasing frequency the Holy See receives letters from the United States complaining about articles appearing in Catholic newspapers, including diocesan publications, which cause harm to the faith of the people because of lack of respect for the teaching and decisions of the Magisterium. As you know, it is not unusual for such articles to contain criticisms and attacks

even on the teaching authority and the person of the Holy Father. The impact of such criticism is heightened when columns are syndicated and widely circulated.

"A letter from the Secretariat of State (March 31, 1981; Protocol No. 63408) expressed concern over this problem, and ordinaries are encouraged to consider their responsibilities in governing the policies of those publications over which they have control. To this I would add a word of encouragement for the promotion of a sound and vital Catholic Press, so useful an instrument for evangelization and so vibrant in the life of the Church in the United States.

With cordial regards and every good wish, I remain

Pion Laghi, Apostolic Delegate
3339 Massachusetts Avenue, N.W.
Washington, D.C. 20008"

COMMENT

During the past fifteen years many Catholics have been wondering how Catholic journals, some diocesan weeklies, and even Catholic colleges have been able to retain the name "Catholic" while operating in a religious twilight zone of religious neutrality, at best; or even worse, in an adversary position to the Holy See and Catholic Doctrine.

If you have been wondering, you are not alone. Many Catholics who are not comfortable with radical revolution, have cancelled their subscriptions to Catholic periodicals and they have withdrawn their children from Catholic colleges and universities. Why pay the constantly rising subscription and tuition costs of our era only to support demolition activity against the Faith?

The virtual collapse of many Catholic magazines and the shaky positions of many Catholic institutions of higher learning have been the long-term results of the contestation of faith in our day. On the other hand, both loyal journals such as the *National Catholic Register* and *The Wanderer* and loyal Catholic colleges such as those in Arlington, St. Louis, California and Vermont have been growing in strength and influence.

The Holy See has been aware of the situation and it has now moved to end both the journalistic and educational anarchy which followed in the post-Vatican II "Renewal", which fed on the paranoid delusion of "the Spirit of

Vatican II" instead of on the actual documents of that Council. The Counter-Renewal of Pope John Paul II has been launched. It will take time but the results can be foreseen.

Recently, the letter of the New Apostolic Delegate to the bishops of the United States reminded the bishops of their grave responsibility to see that Catholic publications cease their attacks against the magisterial authority and faith of the Church. This communication, while it was passed on through the Delegate, as is the usual protocol, came directly from the Holy Father, who is represented by his delegates in the various countries of the world.

Both the letter and the tone of the instruction could not have been missed. Bishops must see that their presses are not made into subversive instruments. When the Holy See's instruction finally sinks into the mind-set of some journalists, we can expect to find a Catholic Press which is an ally instead of an internal enemy of the Catholic Church. In the meantime, as could have been predicted, the journalists are screaming to the high heavens about the non-applicability and the generalities of the Delegate's letter.

Two years ago, the Holy Father issued an Apostolic Instruction in a document known as *Sapientia Christiana* (On Christian Wisdom), in which the Pope laid down educational norms for Pontifical Institutions, seminaries and the faculties of such institutions. He established a one-year term in which compliance with his norms could be worked out. By January 1, 1981, reports to Rome were demanded outlining the advances which had been made to comply with the norms. The reports, presumably, are now in Rome and are being studied at the Vatican.

The proposed New Code of Canon Law has again been published in provisional form for the world's bishops, canonists, theologians, and scholars. Reaction is invited to the proposed revision.

The section on Christian Education now extends the principles of *Sapientia Christiana* to all institutions of higher learning including seminaries, divinity schools, colleges, and universities.

Needless to relate, a great flood of erudite tears has followed the publication of the new laws. Again we hear,

"outside influence", "academic freedom", "dictation" and "all this does not apply to this country". The same old bromides in the same old cliches.

James Hitchcock, professor of history at St. Louis University and a well known writer on theological subjects, recently noted, in his dryly perceptive manner, how strangely and differently American Catholic colleges and universities react to "outside regulation". They supinely accept federal regulations, inspection of libraries, and even classroom monitoring but they scream in agony when the Vatican issues regulations aiming at the preservation of Catholic learning.

ALAS, POOR LITURGISTS

They took the horse to the water,
Smiling
Benignly,
But, you know,
They couldn't make
Him drink.
Why, I can't think.

The smiles faded
And they said:
"Does he not recognise a friend?
This obstinacy makes us sick;
He needs
The stick.

But that ungrateful animal
Would not so much as raise
His head;
They pushed it in the water,
And they flogged the other end.
"Don't care
Was made to care",
They said.

Unfortunately they were not aware,
That he was dead.

R. S.

Ethiopia is referred to frequently as Soviet-dominated. The statement is and is not true. Militarily-wise, Ethiopia owes everything to the Soviet and Satellite build-up. But, socially and civically, the grip is no longer there. Ethiopia is not and will not become a Marxist State. This is sure. Czeslaw Jesman shows why in this penetrating essay.

Soviet Reverse in Ethiopia

CZESLAW JESMAN

A SUDDEN flare-up of fighting in July last year in Tigre, the northernmost Province of Ethiopia, which marches with Eritrea, passed largely unnoticed by the outside world. Yet it was an obvious manifestation of what can be described with accuracy as an increasing setback to Soviet domination, not only in the Horn of Africa, but, in fact, in the whole of that Continent.

The Line-Up

Ever since the final defeat of the Somali uprising in Ogaden by Cuban troops fighting with Soviet weapons under the revolutionary Ethiopian flag, it has been assumed generally—and too lightly—that the forces of Lieutenant Colonel Mengistu Hailemariam, the current “Red Negus” of Ethiopia, have established his paramount power finally in North-East Africa. Indeed, there was good reason for believing this because the Ethiopian military potential looks, at the moment of writing, so overwhelming. There is a Regular Army of 260,000, an Air Force of 10,000 and a Navy manned by 7,000 officers and ratings. There is also a considerable if ill-trained militia of 100,000 subject to the Ministry of Defence, and a Cuban Brigade Group of 9,000. Foreign instructors, attached to all units from battalion upward, are divided into two wings; a Soviet wing of

two thousand and a Cuban of three thousand officers respectively. The whole is commanded by a Soviet lieutenant general, who is himself a paratrooper. The Cuban troops depend directly on the Ethiopian Ministry of Defence. They were brought into the country in 1977 by air. Today, they are employed in policing the Ogadan, the largely unmapped desert in Ethiopia's South. Additionally, they act as a personal bodyguard for Mengistu, a necessary precaution in case the still mute opposition that confronts him at the top of Ethiopia's military establishment, should make a bid for his post. Mengistu's armed forces are equipped with 900 Soviet tanks, 1500 armoured carriers, 79 MIG fighters and 16 MI-24 gunship helicopters, of the sort that constitutes the backbone of the Soviet occupation of Afghanistan.

Not one of Ethiopia's neighbouring African States could possibly take on, singly or as part of an alliance, armed forces of this size. The more so, in view of the fact that the present regime in Addis Ababa appears to be aligned staunchly against "international imperialism" and committed to the Soviet Bloc. Mengistu has stated time and time again that his country has cut "all links with imperialism"; so much so that, in 1980, the Ethiopian delegation to the United Nations voted 17 times in support of the Soviet point of view during sessions of the General Assembly. It should be added here, in the context of Mengistu's attachment to the Soviet Union, that the East Germans supervise military security in Addis Ababa, whilst the Bulgarians are in charge of Press censorship—both satellites of the Soviet Union, strongly so.

Social and Religious Factors

One should not see in Mengistu's Soviet-supplied military strength the sole source of his power. To round off the picture, what might be called the social and religious factors need to be taken into account. They are, at first sight, most favourable in his regard. From the social and civic angle, the "Red Negus", as Mengistu is called in private and never to his face, could claim that 90 per cent of the population is on his side; which means 28 million farmers and their families. The reason for this is that on March 4th, 1975 the Derg—the Military Junta which preceded Mengistu as the

Supreme Power in Ethiopia—abolished the country's traditional structure of land-ownership. All estates were confiscated and the land redistributed amongst the peasantry. Individual lots of approximately 10 acres (4 hectares) were assigned to each peasant family cultivating the land. Thereby, landless farm labour was wiped off the face of Ethiopia. Mengistu made the reform irreversible. For the average Ethiopian this was the peak of his dreams come true. From the religious angle, the Ethiopian Orthodox Church was not persecuted in any way, though it suffered the loss, in the reform just referred to, of vast tracts of arable land.

Given this situation, one would have thought that the continuation of the guerilla fighting in Eritrea and along the border with Somaliland, would not have worried unduly the Central Government in Addis Ababa. But this is not so: the fighting *has* given Mengistu and his Government cause for worry, which has deepened with the knowledge that, in Ethiopia itself, armed resistance movements are springing up all over the place, including those parts of the country where groups, now bearing arms, have been dormant for years. Why is this so? We have to look at the background. The explanation is there.

The Mengistu Story

Lieutenant Colonel Mengistu Hailemariam is, in all probability, half-Galla by race and of illegitimate birth. In the old Ethiopia, neither of these factors constituted necessarily a bar to one's progress up the social and political ladder; but they did expose an ambitious and clever individual to a number of pressures. And Mengistu was both ambitious and clever; so he was exposed to the pressures. Moreover, he received no education of any kind—traditional, conventional or religious. He entered the army as a private and depended on his wits and native intelligence to promote himself. He was also a consummate and gifted intriguer, a valuable asset for any young Ethiopian anxious to get to the top; and Mengistu was indeed anxious to do so. At the beginning of his career, he was in all probability an ardent monarchist and devotee of the Emperor. His name did not surface during the so-called "New-way Mutiny" of the

Imperial Guard in 1960, even though he must have been of the correct age to take part in a plot of this kind. In the event, the insignificant lance-corporal, stationed in Harar, must have appeared as of no consequence to the "Ethiopian Decembrists" of that day, if, indeed, he was noticed at all. However, when he emerged into the limelight in the N.C.O. Conspiracy of 1974 in Ethiopia, which turned so quickly into a revolution, Mengistu, still only a captain, was promptly promoted major and declared his faith in Marxist/Leninist doctrine. He became the chief advocate of that "reversal of alliances" which meant the dropping of the United States by the newly republican Ethiopia, which was to depend henceforth and entirely on the USSR—so it was assumed at the time. This line was adopted unreservedly by the Derg, the military revolutionary leaders; and it was put rapidly into action. All connections with the United States armed forces were severed, two thousand Ethiopian students in the United States on scholarships were ordered home, all in charge of American enterprises in Ethiopia were ordered to leave the country. At the same time, ever-growing numbers of Soviet advisers and instructors appeared on Ethiopian military staffs, in the country's garrisons and armed units of one sort and another. The Cubans came next; meanwhile Soviet equipment poured in. During the next two years, the Soviet Embassy was the most important building in Addis Ababa. During this time, killings of the opponents of the revolutionary regime went on uninterruptedly in the capital and the countryside. All opposition groups, including nascent, left political parties were stamped out. And, finally, the top two of the Derg triumvirate were liquidated by their junior partner himself, Mengistu Hailemariam, who was subsequently promoted to the rank of Lieutenant Colonel; it is not quite clear by whom. Neither does it matter. He now held supreme power.

The Lord to be True

For Boris Ponomarev, the Soviet Politbureau's principal operative in Africa, the whole thing must have looked too good to be true. For the last quarter of a century, he had been looking patiently and persistently for a dependable and credible African satellite. Ethiopia in 1973 closely

resembled Russia in 1918. Half a century after they succeeded in Russia, the revolutionary ingredients that made for success obtained in Ethiopia down to the smallest detail. Consider the situation of that country in 1973—the Emperor and the nobility had been slaughtered, the landowners and rich merchants—foreign and indigenous—dispossessed, the reign of terror had been instituted, the Church was dormant, the peasantry passive politically and satisfied economically on account of the land reform, which gave each his dream. In Ethiopia itself, approximately 100,000 officials and propagandists — not unlike the Communist agitators in Russia—disseminated crude versions of Marxist/Leninism. Several thousand selected instructors were hastily trained for the task at the Universities of Moscow and Karl Marx in Leipsig. Reasonably enough, the Politbureau could congratulate itself on these proofs of the correct evaluation of the situation in this part of the world, even though the cost to the Soviet Union was U.S. \$1,500 million in military and other supplies. The interesting thing is that spots appeared on this Soviet sun, almost as soon as it began to shine. It is time to see why.

Soviet Build-Up

In 1976, Mengistu assured Ponomarev that a ruling Communist Party, possibly under an “adjusted” name, would be set up in Ethiopia and that it would link up internationally with the family of Communist Parties as a token of its orthodoxy and true internationalism. As a matter of fact, such a Party had existed in Ethiopia in the late twenties and thirties and was even involved in an attempted assassination of Haillie Selassie—then known as Ras Tafari, the Regent—at the time. The attempt failed and the would-be assassins, some of them Europeans, were hanged in Addis Ababa. During World War II the Party was largely dormant. Its officers moved between Rome, the Balkans and Prague. It was ordered to keep a very low profile within the Comintern and Cominform, playing only an indirect and marginal role in Ethiopia, even during the opening stages of the Ponomarev Plan in the fifties; the era of penetration through schools, hospitals and “culture”. During that time, too, *L’Unita*, the Italian Communist

newspaper, published a dramatic account as to how Italian Communists organised and led Ethiopian "Patriot Guerillas" during the Italian occupation of their country from 1936-1940. During the Ethiopian revolution that brought Mengistu to power, some of the country's old-style Communists joined various intellectual and civilian left-wing Parties, and were wiped out later by his execution squads.

Spots in the Soviet Sun

An extremely interesting thing to notice at this point in the story is that, despite the massive Soviet help and Mengistu's repeated promises that fraternal union with the USSR would be consummated with the creation and public revelation for all to see of a single, massive Communist Party of Ethiopia, nothing—repeat, nothing—has been done in this direction. The Party is not yet. Mengistu did not explain the delay to his Soviet Allies, Kosygin included, and to whom in September, 1979 he gave his last pledge to create the Communist Party of Ethiopia that was Ponomarev's dream. Yet the delay in this regard is explicable to anyone unblinkered by Marxist dogma. It has to do with Ethiopia's peasants. Mengistu knew and knows perfectly well that he will have their support for so long as he leaves their newly acquired land untouched. Where they are concerned, the land reform is sacred. The peasants of Ethiopia — like peasants everywhere else — were anxious enough to see feudalism destroyed and to get rid of their landless status; *but* they were and are just as anxious not to see collective farms set up in place of the old feudal estates. Mengistu knows this, as his Soviet advisers do not. The support of the peasants is dependent on the preservation of the land reform as it is now. There can be no mass Communist Party in Ethiopia because that would mean collectivisation, the destruction of the reform and the loss of peasant support. Without that support, Mengistu knows he would be no more than a Shifta, a bandit chief and nothing more, no matter how great the support he received from abroad. The same line of reasoning applies to his policy with regard to religion. From the first he has had to be scrupulously neutral towards all religions. Moslems suffered some discrimination under Hailie Selassie; now

they enjoy legal equality with Christians. Though wholly unacceptable to the Soviet Union's Politbureau, Mengistu's handling of the religious problem in Ethiopia, his general tolerance of religion, must continue, for the simple reason that he must retain the support of the peasantry and the peasants believe in God. From which it follows that there can be no mass Communist Party out in the open in Ethiopia, because the formation of such a Party would imply, if not declare, open war on the two great struts of rural life in Ethiopia—land and belief in God. The peasantry would be alienated and Mengistu would lose their support. No one knows this better than he does. And this is why, as the months go by, the Soviet is losing ground steadily in Ethiopia. There is no question of a coup; what it comes to is that Soviet influence is beginning to fade away.

Retreat

Two years ago those who sympathized openly with the Soviet Union were the most influential people in Addis Ababa. To-day they have disappeared. It is rumoured that some of them are "undergoing a cure" somewhere in Eastern Europe. Captain Legesse Asfaw, head of the political and military section of COPWE, the Executive Committee in charge of drafting the organization of the Mass Communist Party of Ethiopia, remains the principal exponent of the "unofficial" Soviet connection, but he is no longer sought after, socially or otherwise, by his erstwhile friends. It appears that the Kremlin has suddenly woken up to the fact that, at tremendous cost to itself, it has bred and nurtured its greatest potential "ideological" enemy—Lieutenant Colonel Mengistu Hailemariam, the embodiment of "Red Bonapartism", something of which the Soviet Politbureau has always been afraid. In the Soviet Union, Stalin, in the thirties, risked the safety of the Soviet Union itself when his fear of "Bonapartism" led to his liquidation of Red Army leaders; in the same way, Lenin murdered thousands of sailors at Kronstadt in 1921. This thing haunts the Soviet leadership still; and with good reason. Circumstances are such at the present time in Ethiopia that the Soviet Union cannot employ in that coun-

try the brutal, yet effective methods that have kept it free of Bonapartism at home.

Delay, but no Divorce

Meanwhile, Mengistu drags his feet. The honeymoon with the Soviet Union is over, but there is no divorce; simply delay. Mengistu refused Moscow's request for a naval and air base at Massawa, whereupon Moscow refused to accept the small port of Marsa-Teklay on the Sudanese border, which Mengistu offered instead. Additionally, Moscow has refused to supply Mengistu with an additional shipment of Mi-24 helicopters. At the same time, the turnover of Ethiopian students in the USSR is diminishing; and so is the number of Soviet civilian technicians in Ethiopia itself. A year ago there were 1500 of them. Now, a third have left; their living quarters remain empty and dilapidated. Interestingly enough—and not necessarily in the relationship of cause and effect—Ethiopian convoys and military outposts have and are being attacked with Soviet weapons, of which, of course, there are plenty in the Horn of Africa that can be got hold of in all sorts of ways. This quite apart from the fact that there are plenty of Soviet officers still with the Ethiopian forces in the field. The important thing to notice, though, is not the Soviet officers in the field, but Ethiopia's drift out of the Soviet embrace at home. There can be no Communist culmination there. The only road is back; not overnight, as was the case in Egypt and then the Sudan, but slowly and steadily; a fading presence is what we shall see where Soviet/Ethiopian relations are concerned. With it, the end of a dream. One point that emerges out of many is that Soviet principles and the Marxist/Leninist analysis is in no way automatically valid in those parts of Africa—or anywhere in the world for that matter—where local difficulties approximate, however closely, to Russia's last years under the Czars.

DECEMBER RENEWERS

If you are one of the very few who have not yet replied to my letter reminding you that your subscription was due, would you please be so kind as to reply *now*? Thank you.

—Paul Crane, S.J.

In an interview given on Radio-Vatican as long ago as October 23, 1972, the late Jean Cardinal Danielou, who participated in the plenary meeting of the cardinals and bishops who are members of the Congregation for Religious, where he gave a lecture on the general condition of religious life, stated that it is undergoing a very grave crisis. To overcome this, the Cardinal said, we have to shift from the false orientation followed by many congregations. Cardinal Danielou came to the conclusion that, if necessary, superiors must allow religious who "want to remain faithful to the constitutions of their order and to the directives of Vatican II" to form separate communities.

Reproduced by permission of the Publishers, Franciscan Press, Chicago from *Why the Church?*, by Cardinal Danielou, S.J., translated from the French by Rev. Maurice DeLange.

Crisis in Religious Life

CARDINAL DANIELOU, S.J.

I: THE SITUATION

Question: Your Eminence, does there really exist a crisis of religious life, and can you describe its dimensions?

Answer: I think that today there is a very grave crisis of religious life and that we must not talk of renewal but rather of decadence. I think that this crisis mainly affects the Atlantic world. Eastern Europe, as well as African and Asiatic countries, present in this regard a better spiritual health. This crisis appears in all areas. The evangelical counsels are no longer considered as a consecration to God, but viewed in a sociological and psychoanalytical perspective. Group dynamics is substituted for religious obedience; under the pretext of

reaction against formalism, all regularity of prayer life is abandoned and the consequences of this state of confusion are, first of all, the disappearance of vocations, for youth requires a serious formation. And, on the other hand, there are the many scandals of religious, who betray the path that bound them to God and to the Christian people.

II. A FALSE INTERPRETATION OF VATICAN II

Question: Could you tell us what are, according to you, the causes of this crisis?

Answer: The essential source of this crisis is a false interpretation of Vatican II. The directives of the Council were very clear: a greater fidelity of men and women belonging to religious orders to the requirements of the Gospel, as they are expressed in the Constitutions of each Institute and, at the same time, an adaptation of the modalities of these Constitutions to the conditions of modern life. The Institutions that are faithful in observing these directives know a true renewal and have vocations. But, in many cases, the directives of Vatican II were replaced by erroneous ideologies that are spread by many magazines, workshops and theologians. Among these errors, we can mention:

Secularization: Vatican II declared that human values must be taken seriously. It never said that we were entering into a secularized world where the religious dimension would be no longer present in civilization. It is in the name of a false secularization that religious men and women give up their religious habit and abandon the adoration of God for social and political activities. And this is, furthermore, counter to the spiritual need manifested in the world today.

A false conception of liberty that induces the depreciation of the Constitutions and rules, and exalts spontaneity and improvisation. This is so much the more absurd, as western society suffers in our time from the absence of the discipline essential to liberty. The restoration of firm rules is one of the necessities of religious life.

An erroneous conception of the changing condition of man and of the Church. If environments change, never-

theless the constitutive elements of man and of the Church are permanent. To question the constitutive elements of the Constitutions of religious orders is a fundamental error.

III. OVERCOMING THE CRISIS

Question: But do you foresee remedies to overcome the crisis?

Answer: I think that the unique and urgent solution is a shift away from the false orientations taken in a certain number of Institutes. For that, we must stop all the experimentations and all the decisions which are contrary to the directives of the Council. We must be on our guard against books, magazines and workshops where these erroneous conceptions are diffused. We must restore in their integrity the practice of the Constitutions with the adaptations asked by the Council. In the places where this appears to be impossible, it seems to me that we cannot refuse to the religious who want to be faithful to the Constitutions of their Orders and to the directives of Vatican II the right to form distinct communities. Religious superiors are obliged to respect this desire. These communities must be authorized to have their own houses for formation. Experience will show if vocations are more numerous in the houses of strict observance or in the houses of less strict observance. In cases where superiors would be opposed to these legitimate demands, recourse to the Sovereign Pontiff is certainly authorized.

Religious life is called to an immense future in technical civilization. The more this develops, the more the need for the manifestations of God will be felt. This is precisely the goal of religious life. But, to accomplish its mission, it must find again its real meaning and break radically from a secularization that is destroying it in its essence and preventing it from attracting vocations.

Dr. Donald DeMarco is an Associate Professor of Philosophy at St. Jerome's College at the University of Waterloo. He studied theology at the Gregorian in Rome and earned his Ph.D. at St. John's University in New York. He is author of *Abortion in Perspective*, a member of the Board of Directors of Birthright International, and an associate editor of *Child & Family*. Born in Massachusetts, he resides now with his wife and five children in Kitchener, Ontario.

His thesis in this searching article is simply put: a pain that is symptomatic of a problem that centers on the meaning of life will not be eliminated through chemical treatment. Acknowledgements to the *Homiletic and Pastoral Review*. The American spelling has been retained throughout.

Tranquility and Tranquilizers

DONALD DeMARCO

TRANQUILITY—like peace, happiness, freedom, and all other qualities of the soul that man ardently seeks to attain—is ambiguous. It is calmness and nothing more, what Alfred North Whitehead calls “the negative conception of anaesthesia.”¹ Or is it calmness combined with “a positive feeling which crowns the ‘life and motion’ of the soul.”² In this sense Wordsworth saw the origin of poetry as “emotion recollected tranquility,”³ Edna St. Vincent Millay described human beauty as “the tranquil blossom on the tortured stem,”⁴ and St. Augustine viewed tranquility as the peace-conferring characteristic of man's life in the moral order.⁵ Tranquility, then, describes both the enervated and the active, the quiescent and the creative. It is both incompatible and compatible with motion and emotion.

Consequently, the search for tranquility leads either to anesthesia, or to a life that abounds in movement and meaning.

The popular predilection is to seek the kind of tranquility that is readily induced—anesthesia—and drug companies, being more than opportunistic, have mass produced tranquility in a pill. The relationship that has eventuated over the past few decades between the pill companies and the public has been—in terms of production-consumption standards—stupendously successful.

In the past generation tranquilizers, antidepressants and sedatives—most of which were unknown before the early fifties—have become the most powerful and extensive technology of mood and behaviour control ever employed in a democratic nation. By 1971 the pharmaceutical industry was spending, according to the Social Security Administration, about \$1 billion a year to promote these drugs, roughly \$5,000 per practicing physician (at the same time American medical schools were spending a total of \$977 million for all their educational activities). By 1975 American physicians were writing 240 million annual pharmacy prescriptions for psychotropic drugs for people who were not hospitalized, enough to sustain a \$1.5-billion industry and to keep every American fully medicated for a month.⁶ In this same year tranquilizers were prescribed more than 100 million times for an estimated 30 million people: 61 million prescriptions were written for Valium alone, the nation's most popular tranquilizer with annual sales at about \$500 million; 17 million for Librium; and 25 million for other minor tranquilizers. In all, enough to provide some 15 million pills a day, and at a rate that is increasing by 5 or 6 million prescriptions a year.⁷

Why the dramatic increase?

In Canada, the situation is more temperate—1,151,600 prescriptions for Valium in 1978, representing a commercial value of \$5,539,000—but still intemperate enough to prompt the Canadian Medical Association's late secretary-general, J. D. Wallace, to say: "It's a tranquilizer on demand syndrome. There's a feeling by the patient that he has a right to a prescription. And doctors with not the time to

talk people out of the idea, give in. It's the fad of the century."⁸

Dependence on prescribed tranquilizers has risen by 290 per cent since 1962.⁹ For fifteen years, drug industry profits (as a percentage of sales and company net worth) have outperformed those of all other manufactured industries listed in the Stock Exchange. In all but two of the years between 1956 and 1971 the pharmaceutical industry was the most profitable industry in the United States.¹⁰ Valium and Librium have earned millions of dollars for their inventors, Swiss-based Hoffman-La Roche, and have made it the largest drug company in the world, a single share currently selling for more than \$35,000. In the United States drugs that affect the central nervous system represent the fastest growing sector of the pharmaceutical market, now making up about one-third of its total sales.¹¹

What has happened to man or culture in the past generation to account for this spectacular increase in medically prescribed psychotropic drugs? Is life more unbearable in the second half of the twentieth century than it was previously? Has contemporary man lost sight of natural, non-medical ways of finding tranquility? Or is it that drug technologies are overprescribed and overconsumed simply because they are available in virtually unlimited quantities?

One important change that is characteristic of contemporary man involves his fundamental attitudes toward life and pain. The Greeks viewed pain as the soul's experience of evolution. The soul-body unity that Aristotle postulated made the body's experience of pain as natural as the soul's experience of knowledge and joy. The Stoics fully acknowledged pain as an irremovable aspect of an irreparably impaired universe. Pain was natural, not evil, and reason mandated tranquil acceptance of the universe as it is. Cicero's teacher Posidonius epitomized the Stoic's acceptance of pain when he said: "Do your worst, pain, do your worst: you will never compel me to acknowledge that you are an evil."¹² Jews and Christians saw pain as purgative and purifying. Christians in particular saw life as a "way of the Cross" and the world as a "vale of tears". Pain was a natural part of life or it had personal meaning. Some

pain could be removed, other pain could be alleviated, but some pain would always remain as a permanent feature of the human condition. The one attitude that is foreign, at least to the classical European tradition, is that pain would be — ideally — always — destroyed by the intervention of a pharmacist or physician.

Pain exists on many levels

Modern man began to lose appreciation for pain's natural, cosmic, and personal meanings with the dawn of modern science in the seventeenth century. At that time Descartes, the father of modern philosophy, introduced a view of man in which man was divorced from the concrete world of matter. The more man saw himself as alienated from a world of matter, the more pain seemed unnatural to him. Cartesian dualism separated man as a thinking thing from the body as a mechanical thing. Pain, therefore, was an indication of a mechanical breakdown, a dysfunction correctable by technology.¹³ A new sensibility began to emerge which saw pain as a technologically eradicable evil and progress as the continuing reduction of the sum of human suffering.

Yet a conflict perdures between systems of meaning that are still connected with classical European tradition and systems of technique which are connected with modern science and its radical dualism. Patients commonly refer to their pain or disease as an "it", an intrusive object, rather than as a characteristic of self.¹⁴ They tend to see their problem as physiological, located within the body, and therefore assume that it can be easily eliminated through chemical therapy.¹⁵ By interpreting their problems in these narrow terms, however, patients can effectively foreclose other levels of intervention. A pain that is symptomatic of a problem that centers on the meaning of life will not be eliminated or resolved through chemical treatment.

Medical civilization tends to treat pain as a purely technical problem and in so doing deprives the patient of discerning the inherent meaning of personal suffering. The experience of pain evokes in the patient fundamental questions such as "Why must I suffer?" "Why is there pain?" or "Is my pain telling me something about my conduct or

my life?" An attitude that is absolutely set against all pain smothers questions such as these, thereby leaving in oblivion important inquiries and potentially beneficial answers. This is not to imply that tranquilizers and other drugs that affect the central nervous system do not have any legitimate medical use. The point here is that man is not a solitary self enclosed in an alien body mechanism. Man is a unitary composite of soul and body, *psyche* and *soma*. Pain is not always reducible to a body breakdown or chemical imbalance. Pain may very well have its origin in the kind of personal crisis psychiatrist Viktor Frankl refers to as an "existential vacuum."¹⁶ For many patients' the conflict between systems of techniques and systems of meaning is very real. Caught in this conflict, tranquility cannot be recovered through tranquilizers.

Ironically, as history shows, the more strongly people believe that pain is unnecessary and curable, the more they find it intolerable. For if pain has no meaning, there is no reason why it should be tolerated. As Nietzsche has said, what makes suffering so unendurable is not the pain so much as the senselessness of it. We have now reached the point in our society where contemporary man believes he not only has a right but an obligation not to feel pain, tension, anxiety, or stress.¹⁷ Commercial advertising continually reminds him of his right to a "carefree" life and his social obligation to overcome "problem perspiration," "static cling," "unsightly dandruff," "ring around the collar," and the "heartbreak of psoriasis." Viktor Frankl points out that "it is a well-known empirical fact that in times of war and crises the number of suicides decreases." In the context of a war or a personal crisis, pain and suffering are bearable because the goals that motivate people—victory, saving loved ones, and so on—are the objects of strong and healthy passions, passions more powerful than pain. In periods of peace and prosperity, on the other hand, the removal of pain may be a person's most important goal. Canada's suicide rate for the young has almost quadrupled since the 1950s; the United States rate tripled between 1955 and 1975; in West Germany the number of suicides among the young doubled between 1966 and 1976; and in Japan the rate for suicides of children under 19 has increased by 15% since 1977.¹⁸

Facing life means facing pain

A number of scientific studies have borne out the fact that pain tolerance can be greater in times of unusually high stress. Of a group of soldiers severely wounded in various battles in the Second World War, only a third complained of enough pain to require morphine. After the war, of a group of civilians who suffered similar wounds that were surgically induced, 80% requested morphine.¹⁹ Virtually all researchers in the phenomenon of pain agree that a patient's attitude toward pain is highly influenced by his culture. Traditional Western culture has interpreted pain as a challenge that has its purpose, in eliciting positive, soul-creating responses from individuals. In this sense Keats writes: "Do you not see how necessary a World of Pains and troubles is to school an Intelligence and make it a soul? A place where the heart must feel and suffer in a thousand diverse ways . . . As various as the Lives of Men are — so various become their souls, and thus does God make individual beings."²⁰ Today, however, people place extraordinary demands on their economy to have their pain removed promptly and expediently. Thus, the modern trend is for people not to integrate their pain into the general meaning of life for the sake of a fuller positivity, but to depend on the medical profession and the economy to provide them with a life of uninterrupted comfort.

Problems equal illness?

The present overconsumption of tranquilizers, then, occurs not because people need them so much as cultural assumptions lead people into thinking they do. This being the case, people unwittingly allow the medical profession to compromise its ethics as a helping profession to accommodate a new function as a managerial one. What is at stake—more fundamentally than the integrity of the medical profession—is the autonomy of the individual. Peter Schrag warns that slowly and subtly "science" is repealing the Constitution and that in the long run individuals "will no longer know, or care, whether they are being served or controlled."²¹ Ivan Illich laments the "medicalization of life," and the medical profession's expropriation of man's coping abilities.²²

Advertisements for tranquilizing drugs that appear in medical and psychiatric journals offer remedies not only for well established categories of mental illnesses, but for a long list of problems which, until recently, have never been regarded as illnesses. A popular theme in these ads is the housewife who is plagued by nothing more than the usual round of domestic chores. She is often depicted standing in front of stacks of dirty dishes or behind mops and brooms. "Women are impossible," states one ad, "You can't set her free but you can help her feel less anxious." Another ad reads, "Restless and irritable, she growls at her husband. How can this shrew be tamed?"²³ Serentil, a major tranquilizer, is suggested for "the woman who can't get along with her new daughter-in-law." Librium is suggested for the anxious coed for whom "exposure to new friends and other influences may force her to reevaluate herself and her goals."

Roughly two-thirds of the minor tranquilizers are consumed by women, among whom the heaviest users are unemployed domestic housewives, a fact that has aroused the indignation of a number of women's groups. One study reveals that some physicians are more inclined to prescribe drugs to the housewife because they believe she can sleep and does not have to be mentally alert. And if the housewife can resist the negative depictions toward her that appear in the medical profession's ads and attitudes, she still has the subtle pressure of the media to contend with. The Rolling Stones laud the benefits of minor tranquilizers in their song "Mother's Little Helper":

Doctor please get me some of these —
And it gets her on her way
Gets her through her busy day.

Contemporary man's lack of autonomy and his unhealthy and unnecessary dependence on the medical profession is summed up by public health physician Herbert Ratner in the following passage he included in a lecture he prepared for a state medical school:

Modern man ends up a vitamin taking, antacid-consuming, barbiturate-sedated, aspirin alleviated, benzedrine-stimulated, psychosomatically despoiled animal; nature's highest product turned out to be a fatigued, peptic-

ulcerated, tense, headachy, overstimulated, neurotic, tonsilless creature.

On previewing these words, a former medical school dean advised Dr. Ratner not to use them. "It will antagonise the drug houses, and we are trying to build up research funds."²⁴

Man's passive attitude toward drugs is a reflection of his passive attitude toward life. The net result is a profound insensitiveness to both himself and his surrounding world.

With rising levels of induced insensitivity to pain, the capacity to experience the simple joys and pleasures of life has equally declined. Increasingly stronger stimuli are needed to provide people in an anesthetic society with any sense of being alive. Drugs, violence, and horror turn into increasingly powerful stimuli that can still elicit an experience of self. Widespread anesthesia increases the demand for excitation by noise, speed, violence — no matter how destructive.²⁵

Anesthesia and violence go hand in hand. The search for tranquility—in the negative sense of anesthesia—terminates in the discovery of death. This is not a cruel joke played by a deceitful God, but the logical and inevitable working out of a natural law. If man's primary concern in life is to eliminate pain, his preoccupation with the negative leads to more negatives until there is no more life. Pain is an ineradicable part of the human condition. One may eliminate a particular pain, but another pain is always there to take its place. Particular pains may be removed but not pain itself. Peter Schrag remarks that "beyond the Valium is the breakdown, and beyond the breakdown the Thorazine, the hospital, and the shock treatments."²⁶ If one wants to face life, one must learn to live with pain. Contemporary man, however, has chosen to flee pain rather than face it and in so doing has forfeited the feeling of being intensely alive.

Tranquility, in the positive sense, is not something one finds by employing a specific technique or by following a particular strategy. It is a quality of the whole person which one experiences as deeply as his life is lived wholly. If one is to find tranquility, he should forget about it and try to live as a whole person. Only then will he find it. Frankl believes that "the present increasing tendency to become

addicted to tranquilizing drugs is a sign that contemporary man has been more and more seduced to a belief in the illusion that he can strive for happiness, or for peace of mind."²⁷ Tranquility, like happiness, is something that happens (the words "happiness" and "happy" are derived from the word "happen"). Tranquility does not result from a motive but arises as a consequence; it must always remain a side-effect and is spoiled to the degree it is made a goal in itself.

Meaning preserves tranquility

Social psychologist Gordon Allport finds that "As the focus of striving shifts from the conflict to selfless goals, the life as a whole becomes sounder."²⁸ This statement is in accord with Frankl's general theory of logotherapy which holds that man finds the will to live and endure even extraordinary hardships when his life has meaning, an attitude that is reflected in Nietzsche's dictum, "He who has a *why* to live can bear with almost any *how*."²⁹

Frankl discusses the case of a woman who came to his clinic after an attempt at suicide. The woman had just suffered the loss of her eleven year old son; her remaining boy was crippled by infantile paralysis and could be moved around only in a wheel chair. She could not overcome the loss of her son and tried to end her life, but it was her crippled son who prevented her. For him life had remained meaningful, but for his mother it had not. When Dr. Frankl asked the woman to imagine herself looking back on her life from her death bed at age eighty, she suddenly saw the meaning in her life, especially in helping her crippled son and sparing him life in an institution. She could now accept her suffering because the life-meaning she now found included her suffering.³⁰

One must find meaning in his life in order to preserve his tranquility. And he must find meaning in spite of what Frankl calls "the tragic triad of human existence; namely, pain, death, and guilt."³¹ This triad brings man face to face with the reality of his human condition. Pain and suffering are inevitable because man has a body and a soul. Death and guilt are also inevitable since man is mortal and fallible. There is no way except through illusion and anes-

thesia that man can avoid consciousness of these implications of his being.

Edith Hamilton remarks that "it is by our power to suffer, above all, that we are of more value than sparrows."³² Human excellence is not achieved through avoiding the inevitable. Man is not free to exempt himself from the human condition; he is free only in how he chooses to stand in the face of the inevitable. Because man can suffer and comprehend the meaning of his suffering, he is of greater value than sparrows. Because he can find meaning in his situation, he can transcend it. Only in this stance can he possess the "peace that passeth understanding."

The contemporary hegemony of the medical profession has narrowed the concept of health to mean medical health. Yet health has an incomparably richer meaning. It is infinitely more than the body's physiological balance. Animal health has little in common with human health. Lobotomized patients still perceive pain but they have lost their capacity to suffer from it; they "adjust," as psychiatrist Thomas Szasz says, "at the level of domestic invalids or household pets."³³ Can we say that they are healthy in the fullest sense of the term? Etymologically, the word "health" is derived from "whole." Health, in its fullest sense, includes man's capacity to deal positively and creatively with the tragic implications of his being. A healthy man is able to accept discomfort, disease, and death insofar as they are unavoidable aspects of human existence. Man's ability to be responsible and human in the face of hardships—something he will not learn from the medical profession—is an essential part of his health. There is a skill to the art of suffering. Ivan Illich writes: "Man's consciously lived fragility, individuality, and relatedness make the experience of pain, sickness, and of death an integral part of his life. The ability to cope with this trio autonomously is fundamental to his health."³⁴

Recover by forgetting self

The search for tranquility through tranquilizers carries one into the very heart of the anesthetic society. There, one not only tries to feel no pain, but also tries to numb his consciousness to fundamental realities such as self, others,

and the basic meaning of his life. A Toronto general practitioner writes: "These are tough economic times, and the reality is you have to work and make money. If giving a guy some pills will help him do it, I will."³⁵ This kind of advice typifies the anesthetic society's need to reduce reality to a manageable economic machine, a need that is uncomfortably reminiscent of the anti-utopian vision of Aldous Huxley which he expressed in 1932 in *Brave New World*: "But industrial civilization is only possible when there's no self-denial . . . Otherwise the wheels stop turning . . . You can't have a lasting civilization without plenty of pleasant vices."³⁶

The tranquility that is worth having cannot be the object of a search. It is a quality of man's wholeness and is possessed to the degree man is whole. This wholeness is also a sign of man's health, a health that reflects his ability to cope with the unavoidable aspects of human existence that are represented by discomfort, disease, and death. Only through self-less and self-forgetful dedication to his authentic vocation and mission in life does man recover himself, his wholeness, his health, and his tranquility.

NOTES

1. Alfred North Whitehead, *Adventures of Ideas* (New York: The Free Press, 1967), p. 285.
2. Whitehead, p. 285.
3. William Wordsworth, "Preface to the Second Edition (1800) of 'Lyrical Ballads,'" *College Book of English Literature*, ed. J. E. Tobin, V. M. Hamm and W. Hines (New York: American Book Co., 1949), p. 690.
4. Edna St. Vincent Millay, "On Hearing a Symphony of Beethoven," *Modern American Poetry*, ed. Louis Untermeyer (New York: Harcourt, Brace & World, 1958), p. 448.
5. St. Augustine, *City of God*, XIX, 13; tran. Dods. "Peace between man and man is well-ordered concord . . . The peace of all things is the tranquility of order."
6. Peter Schrag, *Mind Control* (New York: Pantheon, 1978), pp. 34-5. See the *National Prescription Audit for 1975* (Ambler, Pa.: IMS America Ltd., 1976).
7. Schrag, p. 136.
8. Sheila Gormely, "Tranquilizers: The New, Approved Opiate of the People," *Maclean's*, March 22, 1976, p. 58.
9. Ivan Illich, *Limits to Medicine* (Toronto: McClelland & Stewart Ltd., 1976), pp. 70-1.
10. Neville Doherty, "Excess Profits in the Drug Industry and their Effect on Consumer Expenditures," *Inquiry* X, Sept. 1973, pp. 19-30.
11. Illich, p. 69.
12. Quoted by Herschel Baker, *The Image of Man* (New York: Harper & Row, 1961), p. 77.
13. Illich, pp. 147-151.
14. Eric Cassell, "Disease as an 'It': Concepts of Disease Revealed by Patient's Presentation of Symptoms," *Social Science and Medicine*, 10: 143-6.
15. Michael Radelet, *Medical Hegemony as Social Control: The Use of Tranquilizers*, Working Paper 135, Institute for Study of Social Change, Purdue University, May 1977, p. 3.

16. Viktor Frankl, *Psychotherapy and Existentialism: Selected Papers on Logotherapy* (New York: Simon & Schuster, 1976), p. 17.
17. Schrag, p. 137.
18. Frankl, p. 116. Psychiatrist Dr. Harvey Golembek recently stated that in the present peaceful, affluent times about 60,000 high school students in Metropolitan Toronto consider committing suicide each year. See Jane O'Hara, "Young Suicides," *Maclean's*, July 30, 1979, p. 20.
19. H. K. Beecher, *Measurement of Subjective Responses: Quantitative Effects of Drugs* (New York: Oxford University Press, 1959).
20. John Keats, *Letters*, ed. M. B. Forman (New York: Oxford University Press, 1935), pp. 335-6.
21. Schrag, p. 255. Peter Manning with Martine Zucker, *The Sociology of Mental Health and Illness* (Indianapolis: Bobbs-Merrill, 1976), p. 8. "In Western societies, the growth of medicine has enabled it to obtain a powerful hegemony of control over the meanings of 'deviant behaviour' and deviance has been seen increasingly as a medical problem." See also Radelet, p. 7. "Because of the lack of power of potentially competing systems of meaning, this hegemony remains fundamentally unchallenged."
22. Illich, pp. 271-275, "Medicalization constitutes a prolific bureaucratic program based on the denial of each man's need to deal with pain, sickness, and death," p. 131.
23. Robert Seidenberg, "Drug Advertising and Perception of Mental Illness," *Mental Hygiene* 55, no. 1, Jan. 1971, pp. 21-31.
24. Herbert Ratner, "Medicine: An Interview by Donald McDonald," *Child & Family*, Vol. 11, No. 4, p. 366.
25. Illich, p. 152. "Pain has become a political issue which gives rise to a snowballing demand on the part of anesthesia consumers for artificially induced insensibility, unawareness, and even unconsciousness," p. 135. See also Rollo May, *Love and Will* (New York: Norton, 1969), p. 30. "Violence is the ultimate destructive substitute which surges to fill the vacuum where there is no relatedness."
26. Schrag, p. 146.
27. Frankl, p. 41.
28. Gordon Allport, *The Individual and His Religion* (New York: The Macmillan Square Press, 1966), p. xiii.
30. Frankl, 1967, pp. 26-7.
31. Frankl, 1967, p. 15.
32. Edith Hamilton, *The Greek Way to Western Civilization* (New York: Mentor Books, 1948), p. 168.
33. See Thomas Szasz, "The Psychology of Persistent Pain: A Portrait of l'Homme Dououreux," ed. A. Soulaireac, J. Cahn and J. Charpentier, *Pain*, Proceedings of the International Symposium Organized by the Laboratory of Psychophysiology, Faculty of Sciences, Paris, April 11-13, 1967 (New York: Academic Press, 1968).
34. Illich, p. 275.
35. Gormely, p. 58.
36. Aldous Huxley, *Brave New World* (New York: Time Inc. Book Division, 1963), p. 207.

SATURDAY, FEBRUARY 20th, 1982

Please write this date in your diary and *determine* that you will be at the Porchester Hall for the meeting at no matter what cost to yourself. For details, please see the outside of the back cover of this issue of *Christian Order*. We are determined that it will be a day to remember; a day when the silent majority speaks—at last.

Seminaries and Vocations

1: DISNEYLAND BLUES

I BELONG to a dwindling generation because I span the pre- and post-Vatican periods. I can remember what it was like before everything happened. I say this so that you will understand the rest.

We should not doubt the enormous good will of those who come forward to give themselves to Christ in his priesthood. They have to fight an interior battle against the media which portrays the priest either as a character from a Bing Crosby musical or a torn and enigmatic figure wrestling with emotional and sociological problems. Despite all this, they have continued to come forward with a great eagerness and a great wish to surpass even the sacrifices of their heroes as well as to find that total fulfilment which can alone be found in following Jesus Christ. They have that longing and that great potentiality for good which Our Lord must have found in so many who sought to come after him.

What happens to such good will? Is it taken up? O yes, it is received by the vocations' director and sent to the seminary. It is shown every consideration and treated with every kindness but unfortunately it is not fulfilled.

This may seem strange when in one sense there is a far greater scope for talent in modern priestly training and limitless options. The answer given by authority would be "If you haven't fulfilled your possibilities that is your fault." But may not the lack of fulfilment exist because those who come forward to follow Christ in the service of His Body, the Church, are not being given the whole picture?

In fact, one could go further and suggest that the picture which they are being given, apart from being a partial view, is distorted as well. The Church which they are to serve is presented primarily in sociological terms—of structures and relationships. Of course it involves all that, but the Church is not primarily that.

It is a foreshortened image which like the theological vision of Christ in Hans Kung, empties out the Divine. The end result looks attractive enough because all the ingredients (by and large) are intact, but there is no substance, no taste. It is all the more alarming for having taken place unwittingly—performed by those who thought they were doing their best by the Church. It can be seen most obviously in the liturgy—there was no intentional desire to downgrade anything, but the gradual process of dismantling which uprooted altar rails, statues, devotions and ritual signs and symbols spelt out in practice what was articulated unconsciously.

Many of those who have seen this whole era of reform, are fuelled by the ethos of a past generation—they are able to put into the present image, a wealth of meaning which may or may not be present. But, those who come forward to follow Christ now, do not have that advantage. They are being given a vision which ultimately lets them down—not because the Church is in some way no longer all she claims to be, but because what they are being given is inadequate, although it is presented with fine packaging and plenty of ribbon.

I do not think we should let people down like this. If we did it in business, we would land up in court. Those who come forward in the present climate to follow Christ, deserve the best. They should not be given Disneyland when they have been promised the Kingdom.

*James Tolhurst, England
Confraternity of Catholic Clergy*

2: SEMINARIES

My memory was jogged when I read that another seminary would be closing its doors this year, St. Bernard's in Rochester, N.Y. It is a sad story but not a surprising one. Many have closed their doors.

Such seminaries were doomed to fail whose directors ignored the fact that Vatican II reinforced the decrees of the Council of Trent on priestly formation.

The Fathers stated their determination to "affirm certain basic laws which have already proven their value through the experience of centuries." They insisted that "with

special care seminarians must be trained in priestly obedience, in a program of humble living, and in the spirit of self-denial." They earnestly urged "the practice of exercises of piety . . . faithful meditation on God's word . . . devotion especially to the Holy Eucharist and divine office . . . love and honor of the Blessed Virgin Mary." They mandated the sort of discipline "which will develop in the students an internal attitude by which the authority of superiors will be accepted through an act of personal conviction." They ordered that the seminaries "should acquire a command of Latin which will enable them to understand and use the source material," that they should be inspired to "a love of seeking, honoring and defending the truth vigorously," that "they should learn to penetrate the mysteries of salvation with the help of speculative reasoning under the tutelage of St. Thomas," that their "directors and professors should be chosen from among the best and be painstakingly prepared by solid doctrine, appropriate pastoral experience, and special spiritual and pedagogical training" and "the whole seminary program (should be) permeated with a cultivation of reverence and silence."

It can be safely said that no seminary which has followed the directives of Vatican II has been forced to close its doors, it can be just as certainly predicted that many another, like St. Bernard's, will come to grief because it chose to neglect those directives. It is not dwindling numbers and rising costs that are the real reasons for the closing but dwindling discipline and the rising demands of the "hireling who has no care for the sheep."

*Rev. Edward P. Atzert,
Confraternity of Catholic Clergy*

3: VOCATIONAL SHORTAGE

Much is being said and more is being written about vocational shortages. Nevertheless, the downward trend is still with us. I have something to say about the subject.

1. The genesis of a vocation begins with the gift of God's grace and the response of the one to whom it is given. There is the seed. That seed must be nourished by human factors. In most cases, the person called by grace meets many religious and priests and they admire the work that

they see such persons doing for Christ. Admiration leads to emulation if those they admire let their light shine forth in daily action. God speaks to men through other men. When the "mouthpieces of God" speak or act in uncertain tones or in erratic action, the message is distorted. Vocations are often discouraged or lost because of those who follow "the blessed way."

2. In the last two decades our seminaries and novitiates have not been doing the job. Permissiveness and theological liberalism from the faculties infect the candidates. The bright, idealistic eyes of young people are quick to note the discrepancies between the ideal and its incarnations. Disorganized and sometimes contentious theological courses discourage Christian "world views." Rebellion against authority carries over into the wreckage of discipline. Candidates are harmed by the preparations which should confirm them in a life dedicated to Christ. Soon carelessness about institutional discipline fragments personal discipline. Many students give up because they are disgusted by what they have seen and learned.

3. Those in charge of fostering vocations must recognize that young people who enter seminaries and novitiates are usually in an age bracket when challenges and high goals are sought. They have the generosity to sacrifice for the way of life which they embrace. When they find the Cross of Christ richly upholstered with the trappings of secularism in the seminary, they are disillusioned. Since nothing much is asked of them, they learn to give little. Soon they give up the ghost. A great responsibility rests on those engaged in the work of vocational formation.

4. I am inclined to blame those who cannot conduct our seminaries and novitiates rather than the candidates who give up. Perhaps the students who surrender in their quest realize even if dimly, the words of Christ: "I would that you were hot or cold, but because you are lukewarm, I shall vomit you out of my mouth."

*Edwin C. Haangs, S.J.
Confraternity of Catholic Clergy*

In a Pastoral Letter last Autumn Archbishop Bowen expressed concern at the apparent ineffectiveness of the social teaching of the Catholic Church. For Father Paul Crane the reason is very clear: there hasn't been any real teaching. His article this month is an extension of this observation.

CURRENT COMMENT

"Boat to be Rocked?"

THE EDITOR

ARCHBISHOP Bowen of Southwark let fall an interesting remark in a Pastoral Letter dealing with social issues and published last September. "One is still left wondering how it is", he wrote, "that after ninety years of modern social teaching and 2,000 years of the Gospel of Love, the Church has failed to make more impact on the conscience of her own people and in the world at large".

This article is by way of comment on the Archbishop's observation and with particular reference to his mention of "90 years of modern social teaching"; looking back, presumably, to the publication 90 years ago of Leo XIII's Encyclical on the condition of the workers, *Rerum Novarum*, whose first coming Pope John Paul has just signaled with an Encyclical at the time of writing and which is still unread, so far as I am concerned, because of the unavailability of an adequate English translation. I am hoping this will be published very shortly.

Manifesto and Encyclical

I think it worth noting, at the very start, that the *Communist Manifesto* was published approximately forty years before the *Encyclical* and I would think it very likely that far more copies of that document have been published than is the case with *Rerum Novarum*. The reason is that its impact has been far greater; not only because of

the fire it lit in men's hearts, but because of the vigorous and self-sacrificing support and propaganda which brought its message of hope, in the first place to so many of Europe's poor and oppressed. What support were these getting from the Church during the period that elapsed between *Manifesto* and *Encyclical* or, indeed, before it? Very little, I should think, if any at all. Reasons are clear enough and need not be gone into in any great detail here. Suffice it to say by way of generalization that the Church, along with the rest of Europe, was reeling under the impact of the French Revolution and its consequences. She was terrified of the mob; turned in on herself; holding to what she had; in support, I would suggest, of the status quo. There was little dynamism about her; small trace of evangelizing zeal where the new industrial poor and uprooted peasants of mainland Europe were concerned. What zeal there was within the Church was reserved for what were then called the Mission Lands; not for the countries of industrializing Europe where the new poor were being fed into the factories without regard for their humanity. The Church was not there and the price of her absence was appalling. She lost the new industrial poor. As has happened so often in the past, the Church, humanly speaking, was too late. Frightened of the newly proletarianized poor, the inclination, particularly of her clergy and religious, was away from the poor and in the direction of the ascending middle class. Contact with the workers was virtually lost. Communication between clergy and people at a discount. Hence a vacuum. The *Manifesto* filled it. Catholic fear of impending revolution opened the way for the revolutionary opening, fear of which had led to the withdrawal from Europe's proletariat of the Church and her clergy in the first place. Are we seeing a repetition of the same today in, say, the developing countries? I am thinking of cities in Africa like Nairobi, Lagos and Salisbury, with their masses of—particularly young—unemployed. Is the Church going out to them; in this sense, that priests and sisters are sharing their lives with them, for Christ's sake taking the burden of their poverty with love to themselves; struggling without ceasing for the recognition of their dignity, the least claim of their human nature, which is that they should be recog-

nised for the human beings that they are? The future of the developing countries, whether you take the new poor in the industrial cities or the increasingly landless labourers in the rural countryside, lies with the answer that is given to that question. At the moment I am not too encouraged by what I see. The manners and mores of the indigenous clergy—what appears as their over-concern with position—is tending to remove them from real contact with the people, thereby, as in Europe a century ago and since, creating the very vacuum, which Communism will be quick to fill; into which, even now, it is working its way. The answer is not to curse it and blast it, but to go with love—which means the whole of oneself—to those in need. The alternative is loss—not merely of one, but of several continents in the same way that Europe has been lost, but with this difference. This time there will be no new world to call in to redress the balance of the old. The lot will be gone.

Half-Finished Exercise

During the time that elapsed between Marx's *Manifesto* and Leo's *Encyclical* there were, of course, exceptions to what was unfortunately so general a rule. There were names to conjure with — the great Bishop Ketteler of Mainz in West Germany, Frederick Ozanam, Albert de Mun and La Tour du Pin in France, Cardinal Mermilloid in Switzerland and the splendid young priest-founder of Belgium's *Boerenbond*. But these were *exceptions*. In general there was no support for what we would now recognise as a Catholic Social Movement; still less any real understanding by clergy and laity alike of the Church as possessed of a social message, ancillary, indeed, but intrinsic to the Gospel of Salvation; therefore part and parcel of the work of evangelization, as Paul VI and John Paul II have so often stressed. What the poor got at the hands of the Church through her priests during this time was, for the most part, what can be called without contempt spiritual consolation; the prospect of Salvation; which the Communists called somewhat rudely, but tellingly, "pie in the sky when you die". The quip went deeper than many priests in the Church must have realised, if only for the fact that they continued with the same

kind of one-sided talk long after its ineffectiveness was reasonably apparent to anyone who came close to Europe's newly proletarianized poor. The conclusion can only be that the priests were not close to them; which was, after all, our original starting-point. The devil of the piece was the fear of which I have already spoken and which is still with so many today. Meanwhile, what the Communists chose to think of as disguised propaganda and what they called the "dope of the people" continued.

The trouble, you see, is that the whole thing was a half-finished exercise. This is the point. The priests of the Church were telling the poor to be content with their lot, to "offer up" their sufferings, set as they were within a world which was, inevitably, a "vale of tears". In effect, the priests told the poor they should be content with their lot. What they did not tell them was that they had every right to oppose the injustice that thrust this lot upon them, to free themselves from it in order that they might live like human beings. In other words, the message of the Church was half-baked, unfinished, as the message with regard to the evil of contraception may said to be unfinished today for so long as those who thrust intolerable housing conditions on the young poor continue to do so unrebuked. It was Marx and his followers who told Europe's poor that the conditions under which they suffered should be thrown aside. He offered a rapid way out which the Church did not. Inevitably, then, Marx's doctrine made the running. When Leo XIII wrote his Encyclical so many years later in 1891, it was again almost inevitable that, for all his wise words, his doctrine should be or, at least, seem largely defensive; appearing too often to take refuge in distinctions. Again—and perhaps inevitably—this may have had to be. The last thing the Church wanted to do at the time was to loose off another *Jacquerie*. Bishops, priests and religious considered that they had to be careful. This way—if I may use the expression—the fire went from the Church's belly where her social apostolate was concerned. There could be no moves that threatened the existing order; which meant, that, in fact, there could be no effective moves at all. The writings that came at less than papal level tended to be very careful, laced with distinctions. And one thing is certain. You cannot rouse

a world on a basis of distinctions. Where fear prevails and induces over-concern and carefulness, effective action is paralysed, if not still-born.

Crusades are not from Carefulness

I do not write these words with any kind of contempt. I set them down as enclosing a fact that needs to be taken careful count of. It is that carefulness does not promote crusades, the less so if carefulness is encrusted, however subconsciously, with the kind of fear that goes with the prospect of loss of personal position, of being involved to the point where your friends are gone and yourself thought of as "betraying" everything you and they once stood for—which adds up so often to no more and no less than the thinly disguised values of an increasingly secularised world which, over the years, has absorbed you and channelled your thinking into subconscious acceptance of what it stands for; which is not what Christ stood for, but which too many in the Church—bishops, priests and religious very much included—unthinkingly take for granted as the norm. The Catholic gentleman which Catholic schools aimed at producing in the past and still aim to produce was so often, in fact, no more than a gentleman who happened to practice as a Catholic, which is not the same thing at all. His social values, in fact, were those of prevailing society; which are in no way to be identified with those which are truly Catholic and Christian, but which still largely prevail deeply and at extended level within the Catholic community in this and other countries. In how many cases does fear at the thought of repudiating them prevent priests, religious and laymen from getting themselves involved with the social problem of our time; which means, in fact, primarily with the poor who are more or less on their doorstep. How many are prepared for that? What they do is talk about the North-South Debate instead. This has the merit of keeping the real problem at a distance, whilst leaving them relatively undisturbed in their lives.

Where are the Deeds?

Archbishop Bowen speaks of "2000 years of the Gospel of Love". Indeed, but how many of us, clerical as well

as lay, practise it and how many have practised it in the past? Saint Ignatius tells us in his *Exercises* that love shows itself in deeds. But where are the deeds, flowing from the day-to-day practice of love as enjoyed by the Gospels, that should shine out from Catholic lives, not only in the field of personal relations—where the divorce rate is creeping up and, in some countries, the contraceptive “Catholic” couple now almost a common-place—but in the broader area which covers social, political and industrial structures and arrangements. There is little evidence here of the love in action that overcomes on behalf of the dignity of the poorest. For reasons already given—fear of involvement and loss of position and the ignorance bred by that fear—this has been allowed to go by the board, if it was ever genuinely and generally there. I keep thinking of that young man in the Gospel on whom Our Lord looked and straightway loved, then said that, if he wanted to be perfect, he should give *all* he had to the poor and follow Him. At which point the young man turned away sad *because he had great possessions*; which he preferred to Christ. It is this kind of fear—of involvement to the point of losing position and possessions—that inhibits the effective penetration of society and its social order by the social teaching of the Church; that calls for distinctions, however well made, in the interests of what appears, by ultimate implication, as self-preservation. As a result, the final deed is never done because never apparently called for. There is no fire. Neither can there be. The Church, her clergy, religious and lay people—though these with far less excuse—have been caught too close by the subtle pressure of values alien to Christ; which means that, in this field, what should be her teaching has been smothered by the world. The light has been dimmed almost to darkness by a secularized status quo that has made her people—the people of God, as we call them—its prisoner. There have been plenty of words, of course; plenty of distinctions, too; plenty of conferences, social weeks and what-not’s; but of real teaching by word and by example on any effective scale, practically none. I would suggest that this is still the case. Would I be wrong to say that it is generally at a discount throughout the teaching areas of the Church?

Don't Rock the Boat

If this is the case, as I believe it to be, the reason for the ineffectiveness must be that the kind of teaching I have called for is not encouraged by those in positions of authority, where teaching and action are concerned throughout the middle ranges of the Church. And the reason for this lack of encouragement is largely the kind of fear I have described above. Whatever happens, the boat—in this case Peter's barque—is not to be rocked by the kind of action that Christ-like love at the service of the poorest calls for. Whatever happens, the structures of the Church are to be preserved; if necessary—this without being said—at the price of the dignity of the poor themselves. Significantly, as I see it, the only place where Peter's barque is being rocked at present is in Latin America where teaching, mostly unofficial, if you like, blazes with fire precisely because it has Christ at its centre; where those who follow it are called to the heights; suspect, in consequence, by those who stand to lose much by its promotion. "The Church should stop talking about human rights", an Argentinian businessman said, when he called to see me a year or so ago. Exactly; he stood to lose too much, if the Church continued on her present way in support of the poorest. There are so many like that everywhere. "Good Catholics", we say, all of them. And so very often the local clergy, religious and bishops themselves sustain their prejudices, not necessarily positively; but negatively most certainly and in this sense, that they do little or nothing to dissuade them from social, political and industrial action in accordance with the secularized values endemic in their class, which are by no means in accord with the values upheld by Christ and consigned to His Church. These long since have been allowed to slip by the way. There is little dissuasion by the clergy because very often clergy and religious share these values themselves. "Did the priest ever visit your family socially, so to say?". I asked a young man from a very poor family on a tropical, so-called Catholic island. "You must be joking", he said, "the priest never came near us. When he did go out of an evening, it was to his wealthy par-

ishioners—the ones who exploited us during the week—from whom he knew he could get a drink”. And from the pulpit on a Sunday the poor (black and brown and crowded, often standing, at the back of the Church) were told to be content with their lot; which suited the white and off-white rich seated at the front in the family pew and whose lot—thank you very much indeed, Father—was very comfortable indeed, gained as it so often was—I speak from first-hand knowledge here, for I have been around—through the exploitation of their brothers and sisters in Christ, the poor.

And so, there we are. I would ask the reader very sincerely to understand, please, that I am not being cynical. I am speaking objectively and openly of facts. I would remind the reader without, I hope, being in any way arrogant, that I do speak from first-hand. The Gospel is, indeed, one of love. But I am afraid it has hardly been practised to the extent required to bring hope to the poorest. There are too many amongst us afflicted by the fear described above that inhibits effective involvement and action. I am afraid all too little encouragement has been given by relevant episcopal and other ecclesiastical authority to the very few who have freed themselves from this fear and are ready, in consequence, to struggle without ceasing for the dignity of the poorest. And the reason for the lack of encouragement by ecclesiastical and episcopal authority is that, so often, authority of this sort has what it thinks of as position and possessions, and fears for their loss. In evidence, we might ask ourselves this simple question, Where would Lech Walesa and his friends in Solidarity be now without the fearless backing of the Polish Bishops? I hope this will set in perspective what I have been trying to say. If the Polish bishops and clergy had frowned on Solidarity, it would have been a dead duck from the start. Instead, they placed themselves behind it. The fate of practically all the similar or near-similar movements over the years and elsewhere in the world throughout the Church is that they have been so frowned on. That is why the Catholic Social Movement is still more or less a dead duck. I hope the point is made.

No Effective Social Teaching

Out of this sort of background, it is clear that active and effective social teaching cannot come. There is no encouragement to impart it. This has been the case for years. Therefore, I am the more surprised at Archbishop Bowen's surprise that "after 90 years of modern social teaching" the Church should have failed to make what His Grace calls "more impact" on contemporary society. His Grace, I am afraid, is incorrect in his assumption. There has been at appropriate levels within the Church *no effective modern social teaching*. I am amazed that Archbishop Bowen does not realise this. Let him ask himself where it is today. Is it in his Seminary at Womersley? Is it at Ware? At Cotton? Good, effective first-class exposition of Catholic Social Principles—and practice, because unless those who preach *practise* what they preach, the thing is a farce. How many Catholic schools in this country at fifth and sixth-form level, how many adult education institutes—Teachers Training Colleges and so on—how many Catholic University Chaplaincies do anything about it? The answer—I think it safe to say—is just about none. And this is the case not only in this country, but elsewhere; in the developing as well as the supposedly developed world. This is a fact. And yet His Grace speaks of "90 years of modern social teaching". From which one would be entitled to believe that it has been going on for years; whereas, in fact, it has not been going on at all.

A Serious Situation

We have here, I would suggest, a serious situation. How many bishops think—as His Grace would appear to think—that what he calls "modern social teaching" has been going on cheerfully all this time in the Catholic Church in England and Wales? Broadening out from this, how many bishops in various countries of the world are deluding themselves in the same fashion. What, then, can we do; what prospect have we before us, if the delusion is as general as I think it is? I do not know. What I do know is that, in the area of Catholic Social Teaching, as in all vital areas, the magnificent efforts of the Holy Father will be of little avail unless and until they receive the support

which is their due from the bishops and those others in authority at what I call middle range within the Church. This is plain. At present, the support is not being given. The main reason for this, I believe, is fear, subconscious, quite likely, but fear—of what will come if the necessary support is given openly, unflinchingly and irrespective of the consequences. As I see it now, the courage to give it is simply not there. So, things are allowed to drift. Refuge is found in the busyness of bureaucracies, which is no substitute at all for the *real* work of bringing men and their world to Christ through the effective teaching of those who practice what they preach.

Love Drives Out Fear

The courage to do what should be done in the field of social teaching and practice will only come when fear goes and fear will go when love comes; that love of Christ which, Staint John tells us, "drives out fear". The key is here. The lack of this love, which can come only through prayer and the Sacraments, accounts for the tendency of so many—religious, clerics and lay people—to take their cue from the false values of contemporary society; allowing themselves to be absorbed within it because they are without the kind of confidence in the values of Christ and the courage, as consequence, to assert them that can only come from an understanding that deepens daily, of the meaning of life in Him. Courage comes when one understands; and understanding is from love which is itself from Grace received in Baptism and strengthened through the Sacraments and prayer. This is the package containing the challenge, which alone can give true and lasting effect today to the Social teaching of the Catholic Church.

DECEMBER RENEWERS

If you are one of the very few who have not yet replied to my letter reminding you that your subscription was due, would you please be so kind as to reply *now*? Thank you.

—Paul Crane, S.J.

The Catholic Church in Bulgaria has been and is subject to hard persecution. Despite—or, maybe, because of—this, it is showing signs these days of strong and renewed vitality.

Under the Hammer

(CATHOLICS IN BULGARIA)

JANICE BROWN

BULGARIA is the USSR's closest ally. From the point of view of the struggle for human rights and religious liberty, it lags far behind the rest of Eastern Europe, except Albania. It was only in 1978 that a tiny human rights group surfaced. Church life too seemed to be stagnating but, after 1977, signs of revival led to increased pressure culminating in heavy sentences on five Pentecostalist evangelists in 1979 on charges of receiving western currency and goods. One died in prison. Police surveillance is thorough, infiltration of congregations common and Christians generally afraid or very cautious in their contacts with westerners. Bulgaria's 70,000 Catholics, together with other Christians, suffered bitter persecution, particularly from 1948—when links with Rome were severed—till 1952.

Eastern-Rite and Latin-Rite Catholics

In Bulgaria the Roman Catholic Church originated, partly as a result of mission work from 1595 onwards, first by Italian Franciscans, in an area in the North occupied by followers of a dualist heretical sect. Conversions were successful. The 10,000 strong Eastern-Rite Catholic Church came into being, as recently as 1860, as a nationalist protest against the Greek domination of the Orthodox Church. There has been no attempt by the Government to absorb the Eastern-Rite Catholic Church into the Orthodox Church, as has happened in the Ukraine and Rumania. On the whole, it was more favoured than the Roman Catholic Church, as it relied far less on expatriate clergy and nuns,

and so suffered less when these were expelled. The two groups are closely linked.

Clergy: Numbers: Conditions

In 1939, there were 200 Catholic clergy in Bulgaria; now there are only 50, 47 of whom are over 50 years old. They, and the 70 remaining nuns, live mostly in deplorable, unhealthy and makeshift accommodation—shacks, church choirs, bell towers or sacristies, because all presbyteries were confiscated. Some years ago a West German paper published a photograph of Mgr. Simeon Kokov, Apostolic Vicar of Plovdiv, in his “episcopal palace”. It was one room divided by a curtain, with no running water. The Bulgarian Government was furious.

Congregations are mostly peasant, elderly and poor, and normally one only sees young people in the Catholic villages around Plovdiv or—a handful, but a vital one—in the cities. The seaside resorts of Varna and Burgas had packed churches “in the season”; but their congregations were, in fact, almost entirely tourists, Poles in particular. The Varna church was closed by the authorities a few years ago; apparently, because it got too full. The elderly priest at Burgas dare not leave his empty church in the winter to minister elsewhere for fear that it might be closed. All teaching has to be done during church services. There is no Catholic Press or institutions; the seminary remains closed. Vatican Radio is persistently and effectively jammed. The very survival of the Catholic Church in Bulgaria seems threatened—“*Gesu abbandonato*” an elderly Catholic described it to a visitor.

Turning Point

The future, however, is not as bleak as these facts suggest. The turning point came with Prime Minister Todor Zhivkov's visit to the Vatican in 1975. The Bulgarian Government wanted access to the Vatican's invaluable archives and its Cyrillic script in preparation for the 1300th anniversary, in 1981, of the foundation of the nation by Sts. Cyril and Methodius. Those who have visited Rome may remember the beautiful chapel in the crypt, since dedicated to the Bulgarian Saints, beneath

San Clemente. Regular contacts have been maintained. If progress has been limited, it is only what one could expect from as hardline a regime as Bulgaria's.

In Bulgaria, Catholics are not an alien minority, as they are, to a large extent, in Romania. Like the majority Orthodox Church they played an integral part in Bulgaria's long struggle for freedom. After the overthrow of the Turks, their social, educational and cultural contribution was out of all proportion to their numbers. As Papal Nuncio, the future Pope John XXIII, won widespread and profound affection. Unlike some other Eastern European Catholic Churches, a representative, Mgr. Simeon Kokov, was allowed to attend sessions of the Vatican Council; a concession in which the good will generated by John's memory and personal contact played a major part.

Good Bishops

The immediate result of the renewed contact was the appointment of three first-rate bishops—Methodius Stratiev for the Eastern-Rite Catholics; 54-year-old Vasco Seirakov for Nikopolis, and 61-year-old Bogdan Dobranov for Sofia and Plovdiv. Stratiev, who spent 14 years in prison, conceals great toughness beneath a gentle exterior. He has great charisma and is an outstanding spiritual leader, a man of foresight who realises that denominational differences must not be allowed to obscure the basic conflict between Christianity and militant atheism. He has an excellent reputation among Orthodox Christians as well as Catholics. As President of the Episcopal Council he is sometimes (though not always) allowed abroad for conferences. Seirakov, loved for his pastoral qualities, died in 1977, worn out by an unsparing itinerant ministry in his large northern diocese. He would sleep in trains or even on stations, whatever the weather. Dobranov, a strong, uncompromising personality and good organiser, had been secretly consecrated in 1959 by Pope John, but had been subjected to great pressure and forced to resign. He had been replaced by Kokov in 1965. He did much to restore church life and made excellent translations of the liturgy into the vernacular, inspired by Vatican II. These have proved to be a blessing and the laity, mostly simple folk,

make the most of the new, simplified rites in their language as the only means of learning the faith. Kokov died in a pitiful condition in 1974 following a stroke. It was only in 1975 that the Government admitted publicly that another bishop, Mgr. Bosselnikov, whom the Vatican still hoped was alive, had died in prison back in 1952—such was the degree of secrecy which obtained until the recent thaw.

Casaroli and After

In 1976, Mgr. Casaroli visited Bulgaria and after extensive discussions with Foreign Minister Peter Mladenov, returned with the impression of a revitalised church (“the religious climate is encouraging, but there are problems” he reported) but with what one critic, Dr. Drennikov, described as “an empty bag . . . Now the Church can die”! There was to be some Catholic participation in high-level ecumenical meetings, which then bore little relevance to conditions in a poverty-stricken, strictly restricted church at home. When Mgr. Cararoli raised the problem of the shortage of priests, he was told they could be sent from abroad.

When Pope John Paul met Mladenov in 1978—in private, contrary to normal protocol—he emphasised that “the Church is not seeking any privileges, but needs a little ‘*lebensraum*’ to fulfill its religious mission”. He also referred to the loyalty of Catholics as Bulgarian citizens. His firm stance has had positive, if limited, results. Two young Catholics, one of each rite, are at present studying in Rome for the priesthood. This year a Catholic delegation was allowed to Rome for the Sts. Cyril and Methodius celebrations and another went to the Eucharistic Congress. On May 13th, 1979, John Paul’s wish to raise Plovdiv to the status of a diocese, and to appoint a new bishop for Nikopolis, was granted. To everyone’s surprise, both his candidates were accepted, Dobranov for Plovdiv and Fr. Samuel Dzhundrin for Nikopolis. Dzhundrin’s appointment was particularly unexpected for he had a “bad” record from the Government point of view. He had returned from France, where he had been studying, in 1948, and in 1952 was sentenced to 12 years as a “French spy and counter-revolutionary”.

Catholics Take Heart

Pope John Paul's stand and the inspiration given by Catholics whom individual Bulgarians have met in Poland, and by African students living temporarily in Bulgaria and attending Mass faithfully, have heartened Bulgarian Catholics. They already have a long tradition of resilience, tenacity and resourcefulness under persecution. Catholic priests, usually trained partly abroad, were far better educated than their Orthodox counterparts, and their calibre is exceptional. Not one has been willing to collaborate with the Government against Rome. Despite years of hardship, not one has renounced his vocation; they are unique among Catholic clergy in Eastern Europe (Albania possibly excepted). Religious, inevitably ageing and restricted in their apostolate, are in surprisingly good heart. Tremendous difficulties, however, face a girl who wants to test her vocation, though there are a handful of younger nuns—of a very high calibre. In 1970, police broke into the Carmelite Monastery in Sofia — Angelo Roncalli's former residence as Nuncio, then in an appalling state of damp and disrepair — and dragged out the daughter of a Government official, injuring the Superior in the struggle. The unfortunate girl was sent away to live under the supervision of a relative and wasn't left in peace till she agreed to get married. Until a few years ago a number of women lived under vows at home, met together for worship and made invaluable pastoral contacts as cleaners. Unfortunately, changing social circumstances have reduced their numbers. The enclosed sisters do sewing and some are still able to do pastoral work outside by working as home helps. One house looks after the mentally handicapped, but its members are so old that it will not be able to carry on much longer. Older nuns are allowed to retire to sister houses in Yugoslavia. An Anglican visitor was most impressed by the sisters she met. She found them prayerful, resourceful—and they knew and treasured the Bible!

Meanwhile, young Catholics are starting bible study groups. Sometimes they meet together with other Christians. Bulgaria's Catholic Church could have retreated into a ghetto. That it has not is an indication of its vitality.

Book Review

TIME FOR A CANDLE

The Antichrist by Father Vincent Miceli, S.J.; Christopher Publishing House, 1405 Hanover St., West Hanover, Mass. 02339, U.S.A.; pp. 297; \$12.95.

Father Vincent Miceli has it for his aim in this most interesting and, in many ways, excellent book, to relate the coming of the Antichrist — foretold from Christendom's earliest days — to what he thinks of as the collapse of Christianity in our times. St. Paul foretold a general apostasy by way of prelude to the coming of the Antichrist. Would it be true to say that the apostasy is with us today? Father Miceli believes that it is. I must confess that I am not of this opinion. Serious though the situation is within the Church, I do not believe myself that it has reached the dimensions of apostasy; rather am I of the view that it is not necessarily worse than other equally depressing situations that have existed before. Neither do I believe that the present situation is without hope. Let me try and say, why, even though I have to resort to generalizations in support of my view, for this is just about all that the space at my disposal permits.

I think that, before we embark on too strong a condemnation of the present, it would do no harm to have a good read of Gibbon's *Decline and Fall of the Roman Empire*. That should prevent us from stamping with too strong a condemnation the present situation in what is called today the civilized world. Is the present time all that special? It is appalling, I grant you. It is widespread, I grant you that, too, but is it unique? Without being in any way complacent, I think it can be said that the situation we are in—within the Catholic Church and, generally, within the world—has been around before. I am thinking, for example of Arianism, where the Church is concerned, and of Rome's decline and fall in the case of the supposedly civilized world. I would not rate our own times as worse than these ecclesiastically or from the angle of civilization as a whole. History is a great healer. It needs to be read at times like the present. How many, at opposite poles

within the Church today, are prepared to do so? Very few, I imagine, very few. Which is a pity.

There is the additional point that those who combat rottenness, as Father Miceli does so fearlessly and with such success, are, of necessity, forced to spend their time close to its cutting-edge, close to the rottenness they combat so bravely. It could be that, in consequence, they get an exaggerated picture of its power and extent. I would be surprised if this were not the case, at least to some extent. Father Miceli takes on the evil at what might be described as the level of the academic and intellectual world. He sees it, quite rightly, as corrupting the youth of his country, the United States, and he loathes it, quite rightly, because it so corrupts. It seems to me, however, that he passes subconsciously from that perfectly sound judgment to a somewhat sweeping condemnation generally of contemporary youth as corrupt. I will not speak for American youth: where my own are concerned, I would say that this is not so. On the contrary—without in any way holding them out as angels—I would say that the contemporary young of today, in this and other countries I know of, possess qualities which we can envy. The present task is to recognise those qualities and draw them out. Also, to learn ourselves. Generalised denunciation, besides being, as I see it, unwarranted, serves only to drive the young away. This is not written in witness to softness; simply to sense. In the light of what I know of the young, I could not say anything else.

This would be my general point with regard to what is in many ways an excellent book. The contemporary scene is too negatively and, in many ways, over-vividly drawn. Reading the Author's description of what he presents as our present condition, one appears to be left without any apparent grounds for hope. And yet, there are many such grounds. Apart from what I have said of the young, I would point to what I would describe as the reawakening of the Church in South America, its steady, if rather more measured course in Africa, the Polish resurgence at the grass roots, the perseverance of so many, despite progressive clerical affliction, in the Faith of their Fathers. This is not facile optimism. It is an expression of strong hope

based, I think I can say legitimately, on solid fact, only a little of which has been presented here. The clouds are dark, indeed. For those prepared to watch and pray, a silver lining is showing.

Father Miceli will forgive these observations. He has fought and continues to fight magnificently for the Faith. We are all in his debt. All I am saying here, really, is that the time has now come to place the emphasis more vigorously than ever before on the great truths of the Faith; and to give them to others simply and positively, without a trace of arrogance and in a language that all will understand. Rightly, we have cursed the darkness. It is time now for the candle to be lit.

Paul Crane, S.J.

FROM "CANON LAW EXPERTS PREPARE FOR BATTLE"

The Times (21.10.81):

"... and non-Roman Catholic ecumenical experts are clearly worried that Rome could be about to take several steps backwards".

"Several steps backwards" . . .

Oh what blessed words!

Backwards to silence, reverence and peace,
To where the soul can pray. Let there be
no more lies;

Let all the silly empty claptrap cease:
Let us go backwards, ere it is too late,
Back with that lonely man in white
Who keeps the Gate.

—S. G.

ST. DUTHAC'S BOOK SERVICE

(LATEST ADDITIONS)

THE DIARY OF A SMALL TOWN PRIEST by Can. F. J. Ripley. Price £4.75 inc. postage.

OF LIFE AND LOVE by Dr. John Billings. One of the best and most balanced books on responsible parenthood and family planning. Price 65p.

THE ANTICHRIST by Vincent P. Miceli. Attempts to relate the prophecy of the Antichrist to the nightmare of the world-wide collapse of Christianity. Price £8.50 inc. postage.

WHERE DO WE STAND? by Harry Blamires. This book focuses on points of antagonism between the Christian faith and the assumptions of modern society, noting the movements both inside and outside the Church — some plainly materialistic, others well-intentioned and altruistic — which tend to undermine Christian action. Price £4.50.

EVOLUTION: THE FOSSILS SAY "NO" by Douane T. Gish. Price £3.00 inc. postage.

AN OPEN LETTER TO A BISHOP ON THE DEVELOPMENT OF THE ROMAN RITE by Michael Davies. Price 85p.

COMMUNION UNDER BOTH KINDS: An Ecumenical Surrender. By Michael Davies. Price 85p.

EUCCHARISTIC SACRIFICE AND THE REFORMATION by Francis Clarke, S.J. Price £7.50 inc. postage.

THE BATTLE FOR THE AMERICAN CHURCH by Mgr. G. A. Kelly. Price £9.25 inc. postage.

THE REPRESENTATIVES by Mgr. Mario Oliveri. The importance and significance of the role played by a Papal Legate, especially at this juncture in the Church's history, has not yet been fully realised. Price £8.50 inc. postage.

CATHOLICISM AND MODERNITY by Prof. J. Hitchcock. Behind the sundry reasons given for the rejection of traditional Catholicism lies an unacknowledged fact: a firmly transcendental religion is a constant threat to the humanistic Catholicism so skilfully fashioned in the last 20 years. A comprehensive and masterly analysis of the present situation by the foremost Catholic writer of to-day. Price £8.75.

Full Book List obtainable from the

ST. DUTHAC'S BOOK SERVICE
39 Blenheim Park Road, South Croydon,
Surrey, CR2 6BG, U.K.

PRO ECCLESIA ET PONTIFICE

In preparation for the visit to England and Wales
of

His Holiness POPE JOHN PAUL II

there will be a meeting of

CATHOLICS CONCERNED

to emphasise the importance of the

SACRED TRADITION of the Church's teaching
and practice, especially in the areas of:

LITURGY, MORALITY, CATECHETICS,
ECUMENISM

on SATURDAY, 20th FEBRUARY, 1982

from 11 a.m. to 4.30 p.m.

PORCHESTER HALL, PORCHESTER ROAD,
LONDON W.2.

Speakers: Father Michael Clifton, The Hon.
Christopher Monckton, John Finnigan

(contributions to the debate will be invited from
those attending the Meeting)

Chairman: SIR JOHN BIGGS-DAVISON, M.P.

Resolutions passed at the meeting will be for-
warded to H.H. the Pope and to the Bishops of
England and Wales

"HOLD FAST TO THAT WHICH IS GOOD"
(St. Paul)